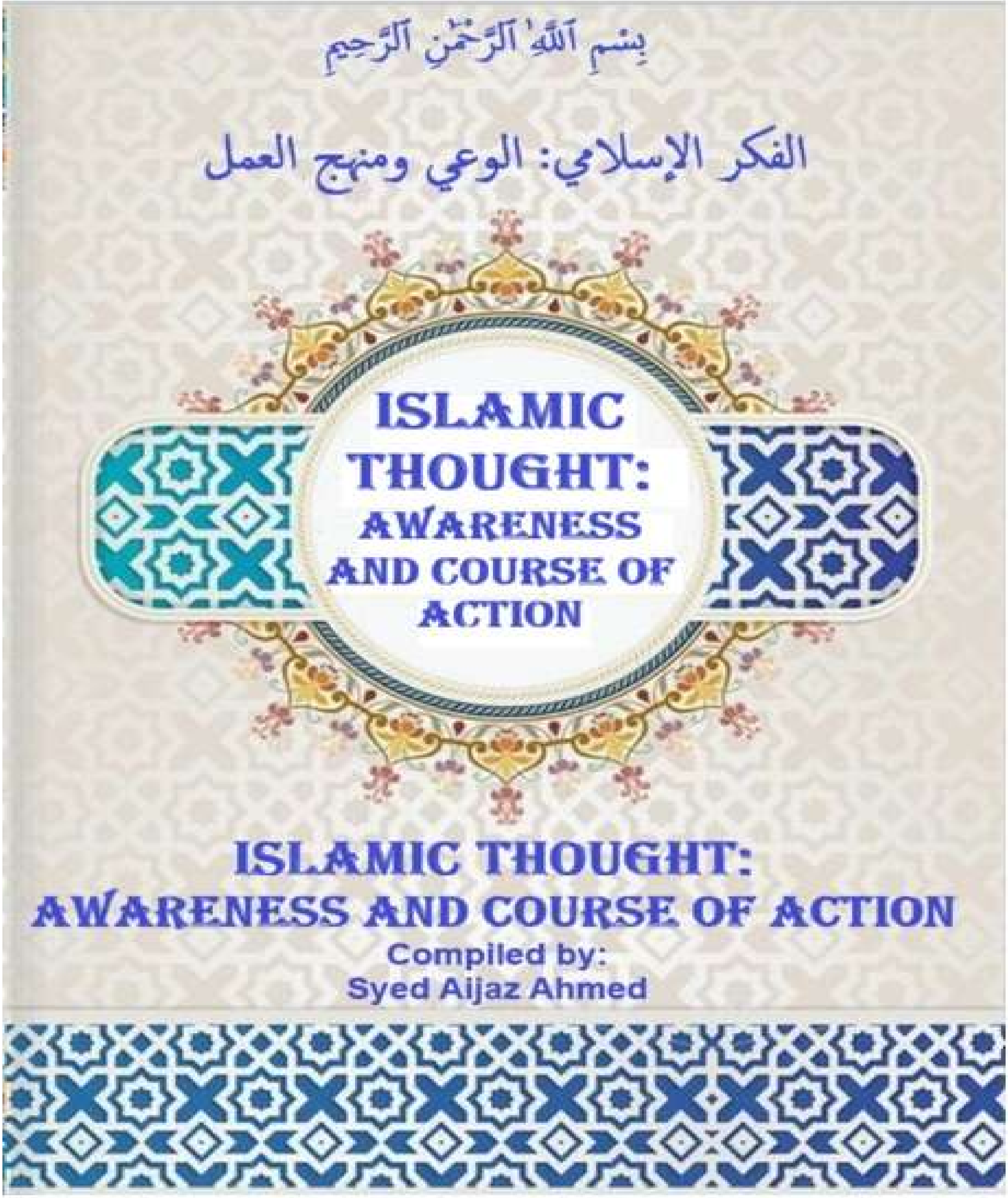

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الفكر الإسلامي: الوعي ومنهج العمل

ISLAMIC THOUGHT: AWARENESS AND COURSE OF ACTION

ISLAMIC THOUGHT:
AWARENESS AND COURSE OF ACTION

Compiled by:
Syed Aijaz Ahmed

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Preface

قَالَ تَعَالَىٰ :

۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ
أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن
يُنِيبُ

Quran — Surah Ash-Shura (42:13)

الحمد لله رب العالمين، والصلاة والسلام على سيد الأنبياء والمرسلين، وعلى آله وصحبه أجمعين، ومن تبعهم بإحسان إلى يوم الدين.

In the name of Allah, the Most Merciful, the Most Compassionate.

All praise is due to Allah (SWT), who guided humanity through revelation and granted mankind the blessing of intellect to recognize truth and live by it. Peace and blessings be upon Prophet Muhammad ﷺ, who was sent as a mercy to all the worlds and who established the perfect balance between faith, thought, and action.

In an era of intellectual confusion and ideological conflict, it becomes the duty of every responsible Muslim to develop clarity of thought and depth of understanding about Islam as a complete way of life. Islam is not merely a set of rituals; it is a comprehensive system that shapes belief, thought, morality, and collective existence.

The HRD Department of IMA Kuwait has initiated this effort toward intellectual awakening, leadership development, and ideological awareness. This book is part of that noble journey. We ask Allah (SWT) to accept this humble effort, make it beneficial for the Ummah, and grant us sincerity and success in this mission. Aameen.

This compilation includes selected writings and reflections of prominent Islamic scholars such as Maulana Syed Abul A'la Maududi, Sadruddin Islahi, Khurshid Ahmad, and others. Their works collectively present Islam as a living ideology and a practical system for individual and societal reform.

The structure of this book guides the reader through foundational and advanced concepts of Islamic thought, beginning with the essential question: *What is Islam?* It explores Islam as the universal religion of all prophets, rooted in submission to Allah and guidance for all nations.

It further explains the meaning of **Ad-Deen al-Islam** as a complete way of life and highlights the necessity of a divinely guided system in contrast to man-made ideologies. The limitations of human reasoning in independently designing a balanced life system are also examined.

A core focus of the book is the fundamental principles of Islamic ideology, including the sovereignty of Allah (SWT), the establishment of a divine system, and the practical application of Islam in all spheres of life. It also addresses alternative ideologies and their consequences.

The contents further include reflections on:

- Islam and ignorance (Jahiliyyah)
- The relationship between thought and action
- Fundamental problems of human existence
- Competing solutions: ignorance, human-made systems, and Islam
- The prophetic worldview of man and the universe
- Critical evaluation of the Islamic perspective

The book also discusses the impact of Islamic ideology on individual and collective life, emphasizing that thought and action are deeply interconnected. It addresses intellectual subjugation, the decline of Muslim civilizations, modern ideological crises, and the tension between divine law and man-made systems.

A dedicated section on **Fikr-e-Islami (Islamic Thought)** highlights the meaning of “Fikr” and its importance in shaping a believer’s consciousness. It emphasizes the need for Deeni Fikr (religious-intellectual awareness) and its application in solving contemporary challenges. It also discusses key features of Islamic revival movements and the obligation of **Iqaamat-ud-Deen**—the establishment of Islam in all dimensions of life.

This work is not merely a collection of writings, but an invitation to reflection, awareness, and purposeful action. It seeks to inspire the reader toward intellectual clarity and sincere commitment to Islamic principles.

This book is Part One of the series. InshaAllah, Part Two will be released with further elaboration on Islamic movements and Tajdeed wa Ihya ad Din', (The Revivalist Movement In Islam)

including a brief historical overview of revival efforts in Islamic history.

I pray that Allah ﷻ makes this work a means of benefit, guidance, and goodness for all who read it. May He grant me sincerity in intention, strength in faith, wisdom in speech, and steadfastness upon what pleases Him. Whatever is correct is from Allah alone, and whatever faults are found are from my own shortcomings.

اللهم ارزقنا الإخلاص في القول والعمل، والقوة على طاعتك، والثبات على الحق، واجعل هذا العمل نافعًا مباركًا لوجهك الكريم.

امين يارب العالمين

Syed Aijaz Ahmed

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Chapter One: Islam — The Only Way

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Reason for Distinction of Islam

Islam at a Glance

CONCEPT AND MEANING

Basic Concept of Islam

In Arabic Islam literally means submission, but when the term is used in a religious context it means submission to Allāh alone. Accordingly, a Muslim is one who submits to the Divine injunctions and does not deviate from them.

Inherent Islam

We all know that there are two types of Divine injunctions: one is inherent and the other is voluntary.

Inherent injunctions are those, which are unavoidable. It is impossible for anyone to defy them. All creatures are so made that they are bound to submit to these injunctions and they are by birth deprived of any discretion of choosing between submission or defiance of inherent injunctions. For instance, the Sun has been ordered to rise and set at an appointed time. It has to stay away at a fixed distance from the earth and provide light and warmth to it. The Sun has to follow these injunctions and it is not in its power to defy them. Similar is the case of the air which sustains things which are alive. Likewise, water is ordered to slake thirst, fire is ordered to burn, man is ordered to speak with his tongue, hear with his ears and smell with his nose and all of them are bound to obey these injunctions meticulously. These are inherent injunctions and are usually known as physical laws or laws of nature.

All such injunctions of Allāh which, we are not bound to obey because of any inherent compulsion are optional injunctions. We have a choice to obey or disobey these injunctions. For instance, man is enjoined to worship one God but he is not bound to do so because this injunction is not irresistible in its nature. Instead, he has been given the discretion to worship either one God or add a thousand others with Him or be an atheist altogether. Such injunctions are also called injunctions of Shari‘ah or the laws of Shari‘ah.

Both these types of injunctions are Divine in equal degree. Since the submission to Allāh is Islam, adherence to each of these laws will amount to Islam. It is something quite obvious.

As there is nothing in the universe, right from lifeless objects to men and angels, which does not submit to its Creator or is not subject to the inherent or optional injunctions, the question of Islam or being a Muslim is not restricted to man alone but covers the entire universe. Thus Islam does not remain the religion of any special category of creatures and becomes the religion of all without any exception. It means that Islam is the religion of such things also which have been denied the qualities of will and discretion and are subject to physical laws. As these objects meticulously adhere to the laws enjoined upon them they are not only Muslims, but perfectly so. The Sun is a Muslim as it faithfully follows the rules it has been subjected to. It revolves, generates heat and light, rises and sets under a regular system. The Moon and the stars are Muslims because they never violate the laws framed for them. The air is Muslim because it blows, tends the clouds, nourishes the plants and provides life to the living beings in the manner prescribed for it. The water is Muslim as it provides fertility to the land, helps plants to grow, satiates thirst and evaporates when heated, as this is the duty assigned to it by its Creator.

The fact that the religion of all such objects which do not possess the qualities of will and discretion is Islam, and they are all Muslims, is not based on mere reason or presumption but is founded on these explicit verses of the Holy Qur'ān. It says,

> "Seek they other than the religion of Allāh when unto Him submitteth whosoever is in the heavens and the earth willingly or unwillingly." (3 : 83).

These words prove that all things be they in the heavens or on earth, except those men and the jinns who defy the true religion, submit to Allāh and their religion is Islam.

Here is another verse of the Qur'ān, which refers to the same fact in different words:

> "The seven heavens and the earth and all that therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise" (17 : 44).

In another verse of the Qur'ān it is said:

> "Hast thou not seen that unto Allāh payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun and the moon and the stars, and the hills, and the trees, and the beasts, and many of mankind" (22 : 18).

These verses make it obvious that it is not one or two particular categories of creatures who praise and glorify Allāh, but everything, the sky, the earth, the moon, the sun, the stars, the planets, the air and the water, the trees and the plants, the birds and the beasts, men and the jinns, in short every creature from atom to the sun, big or small, animate or inanimate, wise or unwise praises Allāh and submits to Him. The least possible meaning of this submission is that all these things adhere to and comply with the Divine injunctions enjoined upon them and bear witness to His being and attributes.

These verses make it abundantly clear that the religion of all such creatures who are devoid of the faculties of will and power is also Islam. But since the injunctions enjoined upon them are of the nature of physical laws their Islam is inherent or inborn rather than optional in character. As such they will be called born Muslims.

Voluntary Or Terminological Islam

Let us consider the case of creatures who are endowed with freedom of will and choice. They are so constituted that in certain matters they are helpless, like the former category of creatures, while in others they are not. In such cases, they enjoy a birth-right of following a course of their own choice. For instance, there are the Divine injunctions enjoining man to see with his eyes, hear with his ears, speak with his tongue. Then there are other Divine injunctions enjoining him to see, hear and say certain things and refrain from others. Man is bound to comply with the former, as he has no choice but to obey them. He is compelled to act in accordance with the Divine injunctions. But in the case of the latter, he has no such compulsion. Obedience of these injunctions is a matter of his own choice and liking. He is free to obey or deviate from them. Since within the framework of physical laws, the submission of every individual is characterised as inherent Islam, in other spheres, where man is free to exercise his discretion, his submission to the divine injunctions will be regarded voluntary Islam. But in the context of religion this term is used without the qualifying words "inherent" or "voluntary". Instead, the terms used for this purpose are "Divine injunctions" and

"Islam". The reason for the adoption of these terms is obvious. For such creatures as are subject to both the types of Divine injunctions, physical laws remain of little importance for submission and what really matter are the voluntary injunctions. This is why in day to day conversation the terms "Divine injunctions" and "Islam" are used in place of voluntary injunctions.

This fact also necessitated that the term "Muslim" should not be used for those who do not submit to the Divine injunctions. Although, even in that position, they will still be submitting to the physical laws, and to that extent they will be Muslims. As in the absence of voluntary Islam inherent Islam becomes meaningless, it carries no weight. In terms of religion a person is called Muslim only when he proceeds farther than the inherent injunctions and submits himself voluntarily to the optional injunctions.

Islam and Man

As mentioned earlier man is also one of such creatures as are endowed with the faculty of will and choice. He is not only one of them but even distinguished among them. That is why he has also been given Divine injunctions (*Tashri'i* injunctions). The Holy Qur'ān says that when the first man was sent to live on this earth, Allāh decreed:

> "But verily there cometh unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny our revelations, such are rightful owners of the Fire" (2 : 38-39)

In this decree the sending of the Guidance, that is, Divine injunctions, is conditioned with the word "If". In fact it is not a condition but majesticity of style, and what it really means here is that My injunctions will come to you and you shall have to follow them.

What really happened is elucidated in the following verse of the Holy Qur'ān:

> "And there is not a nation but a warner hath passed among them" (35 : 24)

Both these verses explicitly state that the life of man on this earth and the coming of the Divine injunctions began simultaneously and this world has never been without a religion and a Divine law (Shari'ah) and there has not been a nation who was kept uninformed and deprived of the Divine guidance. Man, being a creature of will and choice necessitated it.

The Religion of Every Nation was Islam

As all the codes of Divine injunctions which have come to man from the day of the creation to this day, were sent by Allāh, submission to each of them was submission to Allāh. Therefore, each of these religions was nothing but Islam, and their followers were in fact Muslims. It is a conclusion on which the verdict of reason and the evidence of the Holy Qur'ān are in full agreement. About the Prophet Abraham (peace be upon him) the Qur'ān says:

> "Abraham was not a Jew, nor yet a Christian, but he was an upright man who had surrendered (to Allāh)" (3:67).

Elsewhere it says about Abraham and His Children Ismail, Ishaq, Ya'qub, Yusuf (may peace be upon them).

> "When his Lord said unto him: Surrender; he said, I have surrendered to the Lord of the worlds. The same did Abraham enjoin upon his sons and also Ya'qub, (saying):

> O my sons! Lo Allāh hath chosen for you the (true) religion therefore die not save as men who have surrendered (unto Him) They said: we shall worship thy God... and unto Him we have surrendered" (2 : 131-133).

Such elucidations have also been made in the Qur'ān about Lut, Musa, Sulaiman, Jesus and other Prophets (peace be upon them) and it is explicitly stated that they and their followers, all of them, were Muslims, and their religion was Islam.

Islam is the Name of the Ultimate Religion Only

In view of the fact mentioned above, apparently, there should not be any kind of discrimination concerning name and interpretation among the Divine religions. Every Divine religion whether it is guided (Shari'ah) by the Qur'ān or by the Torah, the religion of Adam or Noah, the guidance bestowed on Abraham or Jesus–the name of every religion should be Islam and its followers should be Muslims because by virtue of their origin and reality all these Divine Codes (Shari'ah) were Islam and their followers were Muslims. But the actual position is otherwise. It is quite the contrary. In the special terminology of the Qur'ān, Islam is the name of that religion which it presents itself and which was revealed to the last of the Prophets Muḥammad (peace be upon him). Similarly the name of the "Muslim" is also reserved for the followers of this last religion. Thus, when the Qur'ān uses the world Al-Islam, it does not do it in its ordinary sense but refers specifically to this one religion and its code of injunctions. For example:

> "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion Al-Islam" (5 : 3)

> " Lo! Religion with Allāh (is) Islam (the Surrender to His will and guidance") (3 : 19)

In these verses the word Al-Islam explicitly denotes the one religion which was revealed by the Qur'ān and the Prophet Muḥammad (peace be upon him).

As far as the name "Muslim" is concerned its case is even more clear. The Qur'ān says:

> "He hath named you Muslims of old time and in this (Scripture)" (22 : 78).

These words are quite clear in their meanings. They say in very decisive tone that all such people who accepted the faith of any prophet were Muslims. However, this honour is reserved only for the believers of the ultimate religion that besides being a Muslim in spirit, they also bear the name of Muslims. Excepting the believers of the last of the Prophets Muḥammad (peace be upon him), no other community of believers was named Muslim. If any community had ever been named Muslim, the saying "He hath named you Muslim", would be altogether unnecessary. Because if all the believers were Muslims by name, there was no need to specify any particular community as Muslim. Thus, whenever the Qur'ān calls any other community of believers as Muslims (as it does quite frequently) what is meant is the spirit behind the word. We better say, Islam was their attribute and not their name or title.

Reason for Distinction

It can be asked why this distinction has been made after all? When the religions brought by the other Prophets were sent by Allāh in the same way as the one brought by the Holy Prophet Muḥammad (peace be upon him) and their followers were as much obedient to Allāh as the followers of this ultimate religion, why the name of this religion alone is Islam and why its followers only are called Muslims? If actually all the religions were similar to Islam, and the followers of all other religions were Muslims, why were all them not named Islam and Muslims respectively? It was not done without reason. This allotment of name conforms to the universally accepted and vital principle in vogue for denomination which enjoins that if a particular quality is found in many persons, then he alone deserves to be called after the name and title of that quality who possesses it in the highest degree. If a quality becomes the name of someone, it is a proof of the fact that in him that quality has attained a level of perfection, although it may also be found in others in a lesser degree. In this respect he would be like the Sun before whom the stars pale into insignificance. For example, truthfulness is a quality bestowed upon a multitude of men but the word "Truthful" is a title reserved for Abū Bakr (may Allāh be happy with him). It does not mean at all that it was he alone who attained the state of "truthfulness" and all other companions of the Holy Prophet (peace be upon him) lack this quality. Indeed there were some among them about whom the Holy Prophet (peace be upon him) said that if the Prophethood had not come to a close they would have been Prophets. In short, it can be said with confidence that in this pious group of his companions, there were not one or two but innumerable truthful persons. This being the position, the unique honour of the title of the "Truthful" was conferred upon Abū Bakr (may Allāh be happy with him), evidently for the sole reason that in degree of truthfulness he excelled all others. The pages of history, biographies of the Holy Prophet (peace be upon him) and the traditions bear abundant witness to this effect.

The case of the religion revealed by the Holy Prophet Muḥammad (peace be upon him) and other Prophets (peace be upon them) may be considered on the above though in spirit all religions were similar to Islam, the religion which came in the form of the Qur'ān and was brought by the last of the Prophets alone deserves the title of Islam because in Islamic attributes it excels all other religions. In comparison to others it decidedly occupies a much elevated position. Every religion, other than Islam, was such that its code of injunctions was brief and limited, was addressed to a small group of people and the duration of its enforcement was also short. But the case of Islam is quite different. Its code of injunctions is comprehensive and universal, is addressed to the entire humanity and the period of its enforcement is unending. It is meant for the whole world. Its inherent character is consonant with the natural conditions and instincts of humanity. Its teachings constitute an accomplished and perfect way of life. In this religion is perfected the Divine gift and guidance which began from the times of Adam (peace be upon him). It was, therefore, eminently fair that Islam should have been the name of the last, the most universal and highly accomplished religion.

For similar reasons, the followers of the Prophet Muḥammad (peace be upon him) were given the name and title of "Muslims". In their Muslim character they were far more accomplished than the others. They were the flag-bearers of a religion which had no parallel in comprehensiveness, vastness and nobility of objectives. They were assigned the responsibility of carrying on, till the Day of Resurrection, the message of Allāh to each and every nation. They were commissioned to bear witness to Islam throughout the world. They are enjoined not to take a moment's rest until this righteous religion is spread in every nook and corner of the world.

No other nation was ever assigned such a heavy responsibility. This is why they are called "the best of the peoples" and the name of "Muslims" is also reserved for them.

These details make it clear that although inherently the whole universe is Muslim and all such peoples who followed a Divine religion were Muslims and every religion sent by Allāh was Islam, still when the words Islam and Muslim are used, "Islam" denotes the religion brought by the Prophet Muḥammad (peace be upon him) and "Muslim" stands for him who professes this religion and follows it.

Chapter Two: The Right System of Life (Ad-Deen al-Islam)

- Meaning of **Ad-Deen**
- Meaning of **Al-Islam**
- What is the Claim of the Qur’an?
- Necessity for a System of Life
- Division of Life
- Division of Human Life on the Basis of Time
- What Kind of System of Life Does Man Need?
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- Hopeless Result of Human-made Systems
- The Only Ray of Hope
- Arguments Presented by the Qur’an

[This lecture was delivered in Jamia Milia Islamia-Delhi on 21st of March 1943 originally in Urdu Language]

The Holy Qur'an in a high-tone claim invites towards its system of life, in its own words, as follows:

"Undoubtedly the only (valid or acceptable) system of life by Allah is Islam."

This short sentence is the topic of my today's lecture as there is no room for elaboration; I will explain shortly, its meaning. That will explain the claim made by Qur'an. After that I will discuss whether this claim should be endorsed and accepted or not. At the end I will explain the implications of this claim if and when, it is accepted

Generally, the simple meaning of this short sentence is taken to be the religion before God is Islam only. The concept of Islam which is generally in the minds of the people is that this is a name of a religion born in the Arabian Peninsula some 1300 years ago and it was found by Muhammad (peace and blessings of Allah be upon him). I am using the phrase: "founded by" intentionally because not only non-Muslims but a large number of Muslims, including educated Muslims, call Muhammad (PBHU) as "the founder of Islam" and as such they write in their essays and articles. In other words, to them, Islam had been started by Muhammad (PBHU) and he is its founder. Therefore, when a non-Muslim, while reading, reaches at this sentence he passes over it superficially presuming that as all religion claims that they are only true religion and all other religions are untrue and false, similarly Qur'an must also be claiming that it is the only true religion. When a Muslim passes over this sentence he never takes trouble to ponder over it because the religion which has been stated to be the true religion, he too believes that it is the only true religion. If at all there appears to be some sort of movement in his mind, it takes the direction of making comparison with other religions like Christianity, Hinduism, Buddhism and other religions, to prove that Islam is the true religion. As a matter of fact, this is a place in the Holy Qur'an where a serious student must think deeply----- more deeply than it has been thought over so far.

First thing we have to do for understanding this claim of Qur'an is to determine the meaning of the word: "AD-DEEN" (the system of life) and "Al-Islam" (total and unconditional submission to the will and wish of Allah, the Almighty).

The meaning of AD-DEEN

In the Arabic language the word "AD-DEEN" carries a number of meanings. One of its meanings is supremacy and power (authority). Other meaning is obedience and slavery, third meaning is reward and compensation, its forth meaning is the way and road. This word here has been used in it's forth sense & meaning. AD-DEEN means: system of life or mode of thought and action which are obeyed and followed.

However, it must be born in mind that the Qur'an has used AD-DEEN and not DEEN only. By that the difference in meaning occurs when one says: this is the way instead of saying: this is a way. The Qur'an does not claim that Islam is a way of life but it claims that Islam is the only true and right way of life or mode of thought and action. In addition to that it must also be kept in mind that the Qur'an does not use this word in a limited meaning but it uses in its widest and most comprehensive meaning. By way of life it never means that it is for a particular aspect or sphere of life but it is the way of the 'WHOLE LIFE'. It is not a way of life of one and single individual only but as a whole it is the way of life of the whole of the society. It is not the way of life of a particular country or a particular time and age but a way of life of all times and ages of all the people's individual or collective life. Hence, the meaning of the Quran's claim is not that the rituals or rites of worship and beliefs in the super-natural world and his life after death and the collection of these beliefs is a true and correct “religion” and which is called Islam. Neither its meaning is that religious thoughts and behaviours of human individuals (as is defined in the meaning of this word when it is used in today's western terminology) represent the true interpretation of Islam nor it means that it is good and suitable for the people of Arabia or for the people of such and such century or for the benefit of the people of a particular period or stage of the history, for example, for the people and age of pre-Industrial Revolution. In very clear terms and language the Qur'an claims that Islam is the only true, correct and right system of life for the whole humanity for every period and time and for each and every age and stage with Allah on the surface of the earth --------- Islam only and nothing else other than Islam and its system of life.

I was surprised to learn that, in Europe & Asia and interpretations of Qur'an have been published in which the meaning of DEEN has been confined and limited to the individual relationship between Allah and His creature called man and that it--- the DEEN--- has nothing to do with the politics or civil affairs. If this interpretation has been drawn from the Qur'an itself, it will be very interesting thing to know and learn. But in the light of the study of the Holy Qur'an undertaken by me for 18 years I can claim without the slightest fear of refutation and dispute that desires and inclinations of all new interpreters of the Qur'an that it has never used the word AD-DEEN in any limited meaning, but it always used it to mean that it is good, suitable and beneficial to the people of all ages and times in every walk and sphere of their lives as a complete and comprehensive system of thought and action.

The meaning of Al-Islam

Now take the meaning of “Islam”, in the Arabic language it means to surrender, to give up, to bow down, and to accept obedience. However, the Qur'an does not state ISLAM but AL-ISLAM which is a special term. In its special terminology, it means to bow down before Allah, to accept His obedience and surrender one's own independence and to surrender oneself to Him. In this sense, the meaning of surrendering & submission never means surrendering before the LAW OF NATURE. As attempted by some people to mean it. Nor it means that a person imagines or draws from his observation and experience, a will, a wish or a like or a dislike of Allah or obeys that imaginary wish or will as conceived by some people mistakenly. Contrary to that it means to accept and follow the guidance and mode of thought and action sent down by Allah through His prophets or messengers and to leave aside his own independence in thought and action. In other words, to leave off all his own detracted thought and action freely and follow His guidance. The Qur'an expresses all this--- with its entire negative and positive aspects--- in a single word “Al-Islam”. As a matter of fact it is not a new religion which had been founded some thirteen hundred years ago in Arabia by Muhammad (peace and blessings of Allah be upon him). It is from the very first man on the earth when Allah told him that it is the only true, correct and right code of his behavior. Since then, from time to time, in various parts of the world Allah's prophets and messengers have been sent to guide men to the right system of life. Their call and message invariably was towards Al-Islam only and towards which, finally, Muhammad (peace and blessings of Allah be upon him) had called the people of the world at large. It is in this context, the followers of Moses (peace and blessings of Allah be upon him) after adding and mixing many elements developed a system named Judaism. Likewise Christians too made a system called the Christianity. Following the same path the followers of the prophets and messengers in India, Iran and China and other countries developed mixed systems by different names. However, the call, message and system towards which Moses and Christ (peace and blessings of Allah be upon them) and other known and unknown prophets and messengers (peace and blessings of Allah be upon all of them) called and invited was pure Islam and nothing else.

What is the claim of Qur'an?

After this explanation, Qur'an's claim becomes clear and evident before us. That claim is like this: “For the mankind the only right, true and correct way is surrendering one's self before Him and to follow that path as shown by the prophets of Allah.”

This is the Qur'an claim. Now we have to investigate whether this claim is worth accepting? We shall consider the arguments presented by the Qur'an in support of its claim but first of all, why not we ourselves search and enquire whether we have any other option open before us except accepting it?

Necessity for a system of life:

It is apparent that men need a way of life for himself, which he has to opt and choose. Here you have to remember that man is not a river whose direction of flow is determined by ups and downs of the earth which it flows through. Man is not a tree whose system (of growth and death) is determined by the laws of nature. Moreover, man is not an animal whose movements and actions are controlled by his instincts. Man, though he is governed by the laws of nature in a large part of his life; there are still many aspects of his life in which he does not find demarcated way to walk over it like the animals which are guided by their instincts. Contrary to that he has to choose his own way based on his own choice. He needs a way of thinking by which he would resolve his own and universe's questions and problems which are displayed by nature before his thinking mind: but the nature does not provide him any solutions to him in a clear and understandable language. Moreover, he needs a road to knowledge. With which He is expected to organize that information which is provided to his mind by his senses; but the nature delivers to him after organizing them. He requires methods to satisfy his many natural and personal needs which are demanded by nature which it never shows civilized ways to him to satisfy them. He must have a way to handle his family matters, matrimonial issues, to manage his economic affairs, to administer his country's affairs, to co-ordinate his country's foreign relations and to overcome many other problems in several aspects of his collective life_________ to more on that way and path not as individual only, but as a group, as a nation and as a kind to realize those objectives which are naturally desired and wanted but they have not been clearly stated to him by the nature nor it had a specified way and method to achieve them.

Division of life:

All these different aspects of life, man has to choose inevitably one of them, are not themselves totally independent and disconnected with each other which offers on opportunity for a man to opt one out of them and go into various directions whose travelling needs, requirements and provisions are different and the techniques to walk over them differ from each other and pre-requisites of walking on them are quite unknown to each other and he finds targets of their travelling missions are strange to one another. If man uses his intellect in a rational manner and attempts to understand in a fact-finding way, this attempt of him will be sufficient to satisfy him that the human life as a whole is one and indivisible unit and that all parts of it are joined with each other and all aspects are strongly co-related. These relations and connections are simply unbreakable. Each of them influences others and is influenced by them. In fact, one blood circulates in the whole body. One spirit sweeps throughout the body. All collaborate to form one entity named the human body and life. Hence the thing man needs is not many purposes and aims of life but only one purpose and one object under which small and large purposes and aims can survive and exist at their respective places harmoniously. All of them will strive together to realize that one purpose and goal. He requires only one way and not many ways on which he can drive his whole life towards his life-goal, with all its aspects, in complete harmony. He does not need a political system, and a separate economic order, yet another financial framework and a new and separate system for art, culture, education, morals, law, religion and society. What he needs requires and demands, is one complete and comprehensive system in which all above mentioned systems are harmoniously fitted, each of them functioning in harmony with other without collisions or conflicts. This is because all of them possess same nature and temperaments in principles and actions and by following it as an individual, group of individuals and humanity as a whole, then and only then they can reach to its highest attainable goal in this world. That was a dark and un-Islamic period in the human life and history when division of the life into totally separate and independent departments and compartments used to be considered possible. If today some people who still talk about departmentalization and compartmentalization of life and its division in small parts, they are either living in an ancient atmosphere and, therefore, deserve our kindness and mercy or else being unjust by nature, they know the truth very well, but purposely they talk about divisibility of life into small pieces only because they are in need of satisfying those who differ with the basic principles of their system of life that they will be safe and happy in those sectors which are very dear to them while those sectors are intellectually impossible and naturally unimaginable. I presume that those who talk like that themselves clearly know that it is just and simply not possible & feasible.

Every dominant and prevailing system of life according to its own mood and temperament injects its spirit into the body-politic of that system. It is just like a salt mine which turns everything inside it into salt.

The geographical and racial division of life:

As it is unreasonable to divide the human life in departments and compartments, it is rather more unreasonable to divide it into geographical circles and racial boundaries. Undoubtedly, men live in different parts of the earth which have been divided and oceans or artificial borders. Furthermore, without any doubt there are many human races and nations among them due to historical, psychological and other factors and during the progress of humanity have taken different shapes and kinds. However, taking them as a basis for his argument, if a person claims that for each race, nation and geographical entity, there must be a different “DEEN” for each of them, then his claim and statement will be an absurd thing. Just because his limited vision entangled in the outer superficial variety and differences, fails to see the essence of humanity---unity among variety. If, as a matter of fact, these differences were so important that on that basis there must be separate DEEN for each of them---then I will say that please make a note of all the exaggerations possible, which could be noticed in one and another country, and a race and another race. Then have an in-depth look over them, passing through the differences which exist between a man and woman focused in one and other human being and those which you see in two children of one mother, then if I claim that later differences are deeper and more serious than the former. I hope that I will be exaggerating in the light of scientific analysis. Why then, you don't feel that every individual's life must be separate and independent. However, when you can find an element of lasting unity---eternal or unifying factor---among the multiplicity of individuals, gender-based and family-based entities on whose basis theories of race, nations and countries can be built and on the basis of that concept it is believed and considered right to suggest for a large country or a nation. As long as that possibility is thought to be practical, then what prevent you from finding a great and basic common fact from among the multiplicity of a nation, a race and a country, and that a humanitarian concept should be developed and on that ground it should be taken as a DEEN for all human beings? Isn't a fact that all men and women despite the geographical, racial and national differences, they are all subject to same natural laws, by following which they are living on the face of the earth. All of them are governed in their body by the system of the same principles, on which man was created. All those characteristics are one and the same which distinguish mankind from other creatures and entities and make them a separate kind and species. All demands of nature are common among them. Those have been bestowed by the nature. All those powers are similar which we call them human-self. Basically all natural, psychological, historical, social and economic factors are the same which are active in the human life. If these are not facts, who is the one who can dare to deny these facts---then those principles are good for the well-being of men, as men, must be universal principles. There is no reason why these principles should be national and racial. Nations and races can manifest them in their characteristics totally or partially under the shadow of their principles and can manage their affairs of life in different ways. They should behave like that, under all circumstances that correct or true system of life or DEEN which he needs, must be one only. Human mind rejects the idea that one thing good for a nation shall not be good for another nation and what is right for one nation should not be right for the other. What is wrong and damaging for one nation should not be wrong and damaging for other nations.

Division of the human life on the basis of time:

One of the absurd things and one of the scientific absurdity of the modern age and which is most absurd form a factual point of view. Despite it is presented with full confidence and apparently unshakable belief, that there is some thing called the division of the human life on the basis of time. It is said that a certain way of life which was true, correct and right in a particular age is untrue incorrect and wrong in another age because whole problems and dealings in the life change in each and every age and that problems of life and dealings to be true and untrue and right and wrong are totally dependent upon their (problem's & dealing's) nature. Side by side with this claim the door for discussion about the evolution is also opened. Factors active in its history are searched and researched as well. Conclusions are drawn in the sphere of its past. Lessons are presented because results are evolved about it. For all that something named “human nature” is proved too. I would like to ask you: do you possess a measuring instrument with the help of which you can demonstrate periods, times, and stages in the continuous historical movement of humanity? Is it possible for you by putting a finger on a line to claim that actions have totally and wholly changed and the conditions which were prevailing on that point of the time do not exist any more? If human past is divided into separate parts, then we will have to suppose that a past piece of the human history is needless and irrelevant to piece which is coming after it. It means that every thing done and achieved by the human race in that past piece has gone to the winds. It also means that the experiences gained by the human beings in that particular piece of time coming after it as all those circumstances in which the man tried to test some methods and reached to some principles and values have vanished altogether. After that, why you are lecturing about evolution? Why are you searching about laws of life? Why are these historical conclusions so important to you? When you speak about the evolution, then it eventually carries in its fold that there is some thing that causes all changes to happen and occur and keeps itself safe and alive during all those changes and continues to move along with them. When you talk and discuss about the laws of nature, it entails that in these unstable conditions and in these constantly moving phenomenon and in building up and destructing facets and periods, there is something stable and alive at all times which has its own particulars and independent characteristics. When you draw conclusions, the historical conclusions--- you mean that the traveller who had trodden on this timeless road, stage by stage, possesses his own personality and enjoys his own mood and temperament and under given circumstances could be used to work and behave in a particular manner. At certain times we used to accept certain things and at others we used to reject them and demand some other things. This living fact and stable subject of changes which are the traveller and toreador of the road of history whom you perhaps call “Humanity” But why when you discuss the various stages and periods of the road and talk about the conditions and the problems created by them, you become obsessed with them so much so that by the changing of periods and stages and changing of their circumstances, traveller himself and his nature undergo a change as well? It is observed by us from the very beginning up to date his body and structure had not gone through any change. His components are same as they have been for thousands of years. His characteristics and features have continued unchanged. His inclinations and preferences have never seen any change. All his powers and capacities are the same and unchanged as well as all his shortcomings and capabilities. His ways of action and reaction and to influence and to be influenced have remained same. All powers governing his and all universal environments have never undergone any changes. Nothing among them from his first day on this planet, to this day has not changed even slightly. No one can dare to say that during the very long history of the mankind, due to the changes in the conditions and problems created under the pressure of change, have changed the mankind itself and those basic things which are appended to the humanity have undergone any change. Then on what basis this claim is made that what was a balsam yesterday has became a deadly poison today. And what was true yesterday is untrue today and what was valuable for him yesterday carries no value today

Which type of system of life man is in need of?

To be true, it is a fact that during the history human individuals and groups by committing mistake in understanding basic requirements of human self and by exaggerating in acknowledgement of some facts while failing to comprehend others and as a result chose various wrong systems of life, from time to time and here and there and which were wrong for the humanity at large after experimenting them and forced them to vacate their positions in favour of similar wrong systems of life. After studying their past history and making certain observations, it has been concluded that mankind, of necessity, in every stage and period (of history), is in need of a system of life which should crop up by the force of the problems created by it and whose resolution it should be credited by it and whose resolution it should aim at. Contrary to this if, in a better manner, we could get a conclusion from this past history, it is that in experimenting these time and period-based systems of life in other words “seasonal insects and pests” again and again and after the failure of one, mankind at large wasted it precious time, energy and wealth in embarking upon testing another and lost its track. By that grave difficulties and hurdles arose on its road to evolution and progress and reaching to the zenith of perfection. It, as a matter of fact, is in a dire need of a system of life which takes into account every fact about it together with all other facts which are related to it and incorporate them within its folds universal, lasting and perpetual principles and makes them its foundation so that it becomes able to pass through always changing conditions and circumstances safely and could be able to solve all problems which are created by them. With the help of that system of life he could travel on the road of life towards his destination smoothly and not topsy-turvy.

Can man frame by himself such a system of life?

This is the DEEN which is needed by man or this is the nature of that system of life. Now we will have to see whether man himself can frame such a system being indifferent to help from his Creator, Allah the Almighty and be successful in his attempt? I am not going to ask you the question: whether man has been able so for to frame or develop such a system of life because the answer to it is flatly negative. All those people who make high claims today while presenting their systems of life and are fighting with each other doggedly, cannot claim that any of the systems of life presented by them can meet all that required and demanded by man for which, man as a man, needs AD-DEEN, a flawless system of life. One of them preaches a racial and national system of life while other speaks about a geographical or class-based system of life. Yet another is there whose system of life is born to satisfy the demands of that period which has past just yesterday. As far as tomorrow is concerned, it cannot be said it will meet its demands because no audit had been undertaken about its positive and negative aspects and no evaluation has been made regarding its historical value in terms of its meeting the challenges posed by my question whether man had succeeded in framing and chalking out such a system of life or not. But my question is whether man can be successful in his attempt for himself and by himself? This is a very decisive question which cannot be discussed superficially. It is one of the decisive questions of the human life. Hence it is vitally important for you to fully grasp what is going to be framed and chalked out? What are the qualifications and specifications of that person who is going to be asked and whether he could accept that task or not.

The nature of AD-DEEN- an ideal system of life:

The ideal system of life required by the man whose necessity for man, which I have just elaborated and proved fully and in detail, is not a very detailed code of life which comprises of tiniest matters of life in all ages and places including all circumstances which could occur and happen and whose very existence induces men to apply it and practice it. By that system it, in fact, means there should be such eternal and universal principles which could guide human beings under all circumstances and which could determine a right direction to his thought, action, efforts and advancement and to save him from wasting his time and energy in experimenting ideas which are destined to fail. For this purpose it is necessary for man to know---not just guess and suppose--- what is his nature and nature of the universe and what is his own position in this seemingly unlimited span? Moreover he is in need of knowing--- not supposedly understanding--- whether his life ends in this world only or it is just initial part of a whole life, whether his journey begins with his birth and ends by his death. In addition to that he will have an aim of his life which by its very nature---not under the pressure of his desire---should be the aim and objective of humanity and for which man has been created and with each individual, each group and as a whole all human beings, in all periods of time and places, without any resistance and conflict, be in complete harmony with it. Furthermore, he requires such comprehensive and powerful ethical principles which are in harmony with his nature and natural characteristics and which may be applicable on all possible theoretical and practical conditions of life so that they could build up their morals on its basis and solve all problems faced by them at each stage of life in that light so that they do not expose themselves to the dangers of changing principles of conduct and behaviour in accordance with the changing circumstances and problems lest they become mere characterless and opportunists. Side by side, they need such a comprehensive and adaptable principles of social life which have been developed and framed keeping in mind their nature's demands and which are free from going to extremes and imbalance and in which the common interests of all human beings are taken care of by adopting them; It should be possible to construct and promote all aspects of the human life and push it on the road to progress. Along that, it requires to be kept towards right direction in his personal behaviour, social trends and in individual and social struggle and efforts. He needs protection from side-tracking by clear limits and boundaries which should serve the task of landmarks and milestones which could warn him at every nook and corner and turning point and crossroad and at dangerous stage that this is his right way and that is a dangerous road. In addition to that he requires few practical regulations which are eternal and universal by their very nature and are practicable and could keep human life attached with the fact of life, destiny of life, aim of life and ethical and social limits which have been determined and pre-pointed by AD-DEEN-the ideal system of life.

This is what we are required to frame and build. At this juncture, we will have to consider seriously whether man possesses those ways and means which enable him to formulate for himself such AD-DEEN-an ideal system of life-as outlined above.

A look at ways and means at the disposal of man

Man has, at his disposal, for developing his own DEEN, system of life, not more than four sources and means: first source is his desire(s), second source is his mind and intellect, third source is observation and experiments and the fourth and last source is the historical record of his past experiments. Most probably nobody can point out a fifth source available for man.

You must take stock of all these four sources/means in as complete a way as possible to see that they could be used in the invention and formulation of AD-DEEN, an ideal system of life. I have spent a considerable part of my life in searching this fact. After that effort I arrived at the conclusion that these ways and means at the disposal of man cannot be helpful in the invention and formulation of AD-DEEN. These ways and means can assist man in understanding, testing and knowing and in formulating and framing, from time to time, details of life in accordance with that AD-DEEN.

First of all, take the “desire” to see whether it could lead human life? Although it is an original power within the human self which pushes him to work and to be active; but due to its own defects and shortcomings it can never become capable of leading human life. Not only it cannot all alone lead the life of man but it, in most of the cases, has misled the mind and the knowledge of man. If through training it is made most civilized and enlightened, but whenever a final decision is left to it, it can be stated, without the fear of exaggeration, that in 99% cases it will make wrong and misleading decisions. This is because its internal impulses force it to make incorrect decision and never allow it to make right decisions. The real objective behind this is always to realize its aim, by any way and means, immediately and easily. It is the natural shortcoming of the very nature of “human desire”. Therefore, whether it is an individual wish, as pointed out by (the famous French philosopher) Rosie, under all circumstances any kind and type of human desire/will is incapable of and by its very nature does not possess the qualification to formulate and frame the AD-DEEN; but as far as the ultimate problems like nature and substance of the human life, are concerned their destiny and aim, it can be able to assist him.

Mind/intellect

Next comes the “mind/ intellect”. There is no lack of acknowledgement of its superb capabilities, its paramount importance in human life is undeniable and it is also recognized it is a great leading power within the human entity and despite the question whose mind/intellect will workout AD-DEEN? Zaid's or Bakr's mind? All human minds? The mind's of past or the future? The only question is that after surveying the limits of the “human mind” itself, can you say whether you can depend upon it in developing, framing and formulating “AD-DEEN”? All its decisions depend upon the information and material provided to his senses: if wrong and inaccurate or mistaken information and material is supplied to his senses, it will make a wrong decision. If they provide defective information to him, his mind will make defective decision. In some matters if they don't provide his senses any information, in such cases it, by its very nature, a wrong-doer, will jump in the dark recklessly. Then with its limitations and constraints how do you think that it qualified to draw a complete code of life---AD-DEEN? How can you entrust it with that difficult and hazardous task? This is due to the fact that the answers required to the ultimate questions on which the formation of a system of life is totally dependent, the sense cannot find any information at all. In this event, is it possible to establish that AD-DEEN on imaginary and faulty ideas and superstitions and suppositions and assumptions? The eternal moral values determination is simply unavoidable. In this respect, senses provide a very defective material. Then, how can you expect from the mind and intellect that it will, in the light of defective material, determine correct and true moral values. Likewise, as I have already mentioned about the other components of AD-DEEN, the senses cannot be helpful in providing correct and complete material; also the mind/intellect cannot build on its basis a comprehensive and complete way of life. Moreover, the mind and intellect is always accompanied by wish and desire which prevent mind from taking purely reasonable decisions and mould its straight forwardness on the wrong side in one way or another. Therefore if it is somehow assumed that the human mind, in the light of the material supplied by the senses, will not commit any mistake, then it is not possible that in the view of its deficiencies it will attain that level which involves it to bear such a heavy burden. If that heavy burden is mounted upon it, that will be an injustice not only against mind and intellect but also against us.

Science:

Let us now take that knowledge which is obtained by observation and experiment. I do not lag behind any student in acknowledging the value of science and scientific knowledge and detest that it should be insulted in any way and manner. However, to overlook its limitations and the constraints inherent in it and to expand its horizon which it actually cannot encompass is an un-academic and unscientific act. Whoever knows the nature of the "human knowledge" will not dispute and challenge my statement. As far as the ultimate issues and problems are concerned, humans cannot grasp their secret because man has not, at his command, the resources which enable him to grasp it. He cannot observe them directly nor can he express his opinion about them by the assistance of those things which fall under the category of observation and experiment and which is called knowledge. Hence, to develop and formulate AD-DEEN, it is a prerequisite to know the solution of those problems which fall beyond the control and domain of the human knowledge regarding the question of ethical values, principles of social life and the demarcation of the boundaries which serve as a shield against detraction and whether science/knowledge can be entrusted with the task of their accomplishment or not, After ignoring the fact which individual or group of people and science/knowledge of which age and period, we will have to see that to discharge this task, in a scientific manner, what those laws of nature are which govern human life in this world. The second condition in this respect is that all those sciences and knowledge which are related to human life must be perfect. The third condition is that all information derived from these sciences and knowledge--- should be collected together and a perfect mind should arrange them correctly and draw from that correct ethical value for men and correct principles of civilization and culture and demarcate the boundaries which prevent detraction (from the right path). These terms and conditions have not been fulfilled to date and are not expected to be fulfilled within 5000 years from today. It is just possible that they could become a truth and a fact just one day before the death of humanity. But at that late hour what will be its use and benefit?

History:

Lastly, please take that source of knowledge and information which we call it as the record of the human experiments and experiences or it is called the record of the human activities. I don't deny its importance nor its benefits and advantages. I tell you and if you think over you will agree with me that for the formulation of the great task of a system of life for mankind AD-DEEN, it is also insufficient in this connection. I am not raising the question whether this record from the past to present has been delivered to the people with complete accuracy and covers all events and accidents or not? I also do not throw the question about the representative mind of the man who will embark upon this unique venture of drafting of AD-DEEN? By Hegel's mind or by Marx's mind or anybody else's mind? I want to ask simply: which is that history whose record of past, present and future is sufficient to frame AD-DEEN ?Those who were born after that date are very fortunate people but what about the fate of the people who were born before that date?

Hopeless result:

These are very short points which I have raised. I hope that I have not committed a mistake in my argument. If we take stock of the human resources as I have done, then nothing prevents us from arriving at the conclusion that man can formulate for himself a half-baked, half-right half -wrong and a local DEEN and if he wishes to frame AD-DEEN it is just impossible. It is impossible today and there is no hope that in future this possibility will be existent.

If there is no Allah (God) as proclaimed by atheists, it is suitable for man to commit suicide, if a traveller does not know his destination and has no one to guide and has no ways and means to find his destination, then he possesses one thing only: total and complete disappointment. Anyone who bears sympathy in his heart for him will advise him to break his head with stone found on the side of the road. If there is a God but he does not guide (people to the right path) as believed by those who claim to be thinking on philosophical and scientific lines, then the situation is more than sorrowful. Just think about a God who has created for the nourishment and sustenance of all creatures imaginable and anything existing on the earth and in the heavens; but has not provided him with the thing he needs most and without which man passes a totally wrong life, then it will be unbearably miserable to live in His world and on His earth. Why are you weeping for the poor, paupers, sick, wounded and victims of injustice while the poor and whole humanity has been left in a situation in which it tries and fails again and again? It walks one step forward but two steps backward. It walks few steps and goes off the track or falls in the pits on the road. On each stumbling country after country, and nation after nation are destroyed. This poor humanity doesn't know its aim and purpose of life and does not know for what purpose it must strive and struggle and in what way and manner. All this is seen and observed by a God who has created him on the earth but never cares to guide him!!!

The only ray of hope

In contrast to this picture Quran presents before us quite a different picture. It says that the God---Allah the Almighty--- is not only the Creator but also the Guide. He has deposited into every creature its guidance which will be compatible with its nature and recited by it:

One who gave everything its shape and then guided it.

If you want a proof of that claim, then get hold of any ant, any fly and any spider and study it. The God---Allah, the almighty--- who has guided them, has guided man too. It is, therefore, a right way for the man to get rid of his egoism and bow down before Him and follow that AD-DEEN, and the ideal system of life--- which He has sent down to the human beings through His messengers (peace and blessings of Allah be upon them). Please look on the one hand the result we have arrived at after we reviewed man's powers and ways and means at his disposal, and on the other hand there is the claim made by the Quran. No, there is no way left for us except to accept this claim or else surrender ourselves to disappointment and hopelessness. ---a disappointment whose darkness does not contain a ray of hope in its folds; the situation is that there are two more ways to obtain AD-DEEN and we have options to choose one source from which we can get AD-DEEN. The only option before us whether we seek assistance from this source and instead of utilizing it is that prefer to wander about in total darkness.

Arguments presented by the Quran:

The arguments I have presented so far take us to the fact that for our own welfare it is but unavoidable to accept the Quranic claim. In other words it means that if you cannot become an unbeliever then become Muslim, not because you are contented that Islam is the correct way of life but because you have had no other option to opt. On the other hand the arguments presented by the Quran in favor of its claim are far superior and more weighty and dignified because it wants us not to accept Islam under no-choice, option less situation but on the basis of complete satisfaction and with our free will and choice. Its four arguments which we have presented repeatedly and again and again are:

1- Islam is the only true, correct and right system of life because it is compatible with the real facts of life and every other system of life is incompatible with facts of life.

Do they want a system of life other than Allah's system of life while everything on the earth and in heavens has submitted to his will with its choice or under compulsion? And to Him (all things) shall return (Al-Imran: 83)

2- This is the only correct and right system of life and in terms of justice, there cannot be another true and right system of life.

Undoubtedly your Sustainer is Allah who had created the heavens and the earth in six days, and then He ascended the throne. (He) covers the (bright) day with (the dark) night and then he let the day chase in hurry the night. The Sun, the moon and the stars are obedient of His order. Beware! His is the creation and His is the order/authority. Blessed is Allah, Nourisher of the creatures (Al-A'raf: 54)

3- This is the only right policy for man because Allah, the Almighty, has the complete knowledge of all facts and He can bestow upon human being a faultless guidance:

Nothing is hidden from Allah neither in the earth nor in the heavens (Al-Imran: 5)

He knows whatever is before the people and whatever behind them. People cannot know anything from His knowledge except those which He Himself let them knows (Al-Baqra: 255)

(O messenger!) Tell them that the only guidance is the guidance of Allah (Al-Baqra: 120)

4- This is the only just road for the humanity because without treading that no justice could be established. Otherwise, whichever way man opts, it leads to injustice:

And whoever transgresses Allah's limits and boundaries, for they are really unjust. (Al-Baqra: 229)

Those who do not pass their judgments according to what has been revealed by Allah, they are unjust. (Al-Maida: 45)

These are the arguments which compel a rational person to bow his head before Allah and to go back to Him for receiving guidance.

Parameters for testing Allah's guidance:

Before moving forward I would like to answer a question which should have cropped up in the many minds as we reach this stage. I faced this question when I was going through the period of academic preparation. That question is like this: is it binding upon us to accept the claim of a person who stands before and claims that what he is neglecting, what are those standards and parameters which could help us in differentiating between a man-made way of life and an Allah sent guidance? The answer to this question requires a detailed scientific investigation. I will, in short four points, explain those standards and parameters which help us in distinguishing between man's ideas and God's ideas,

The first characteristic of the human Idea and thought is that it suffers from the shortage and limitation of knowledge and it is always with it. As against Godly idea and thought it is distinguished by unlimited and accurate knowledge. They are clearly reflected in them. Anything which is from Allah, you cannot find in it which is scientifically against any discovery made in any age or no one can say that its author missed this or that aspect. Here please don't forget the big difference between knowledge and scientific forecast and scientific theory. At a certain time when some scientific forecast and scientific theories are dominant on the minds of the people, most take them as 'knowledge' although the possibility of their being wrong is as much as the possibility of being right. In the history of knowledge there are few things which have been proved to be the knowledge.

The second great defect of the human thought is that very short-signed. Contrary to that you will it is in Godly thought there is the widest point of view of anything and about anything adopted. When you study anything flowing or branching from the Godly thought you will feel that the author of this thought holds point of view which covers the time from its beginning to its end---i.e. covers past, present and future. He looks at all facts from one (space and time) point of view in comparison to that we will feel that, the thoughts of the greatest philosopher and thinker is just like childish thought.

The third feature of human thought compromises is that somewhere and somehow we will see that it comprises with wisdom, knowledge feelings and desires. Opposite to that is the Godly thought in which there is pure and uncompromising wisdom and knowledge so much so that you will never find in it emotional inclinations.

Another shortcoming of the human thought is that whatever system of life it will formulate, it will incline towards some one. It will differentiate between man and man on totally irrational logic. You will detect this in all his attempts and efforts. This is because every human has his own interests which are linked and associated with some people. He has no interests with others at all. Against the system of life which springs from the Godly thought that it will be free from all such elements. You can put that system of life which claims its origin from Allah, the Almighty and hence defines itself as AD-DEEN, to test on these parameters; you will surely find it free from all those human defects and shortcomings. It will also contain in its folds the lofty and outstanding features of comprehensiveness and all embracing features and characteristics which I have stated previously when I was speaking about the necessity of human beings for having AD-DEEN. After that there is no reason for you for not believing in it.

Demands of the belief

At this point I will discuss the last question of my lecture and that is: if a person accepts the claim put forward by the Holy Quran and declares his belief in that AD-DEEN about whom he is contented and satisfied from the core of his heart, then what are the consequences and outcomes of his recognition and acknowledgment?

In the beginning of my lecture I have stated that Islam means submission, bowing down your head, body and soul and surrendering of your will and wish. With that submission and surrendering, there could be no co-existence of self-opinion, independence and freedom in thought and action. Whatever may be the system of life, you cannot exempt anything belonging to you from that system. It is the belief that must be system of your heart and mind, your eyes and ears, your stomach and body, your pen and tongue, your time and efforts, your action and struggle, your love and hatred. In nutshell, there must not be any part or any aspect of your life out of the boundaries of this system of life. Whatever part of your life and in whichever position you try to keep out of the bounds of this system of life and exempt it from its domain, you will be that much liar in your claim while it is the duty of right liking person to keep his life, as far as it is possible, clean from lies. Moreover, I have pointed out in the very beginning of my lecture that human life is an indivisible unit which cannot be divided in departments and compartments. It is, therefore, necessary that there should be only one DEEN. Following of two or more than two DEEN only indicate that the belief is not firm and it's shaky and that there is no stability in the decision-making process. Whenever you are completely satisfied from the bottom of your heart that a particular DEEN is AD-DEEN, it should be DEEN of all aspects or sections of your life. If it is your DEEN in your personal life, there is no reason why it should not be your household's DEEN, upbringing of your children's, your education's, your school's, your business's, your personal chamber or chamber of your nation's DEEN, your civilization's and politics', your literature and art's DEEN? As it is impossible that each of a string of beads before becoming a beautiful part of string of beads was having its own identity, it is no longer a bead by itself and something other than a bead in a string of beads!!! Likewise it does not appeal me that a particular part should be good for your individual and personal life but when it comes to organizing your life; you should keep a part/aspect of your life beyond the reach of your DEEN.

The greatest demand of your belief is that the DEEN you have accepted as being AD-DEEN, other human beings should be invited by you to enjoy the blessings of this AD-DEEN. All your struggle and efforts must be directed to making this AD-DEEN as the only DEEN of all human beings. As it is the nature of the truth to become dominant, in the same way it is the truth--- it never take rest until and unless it makes the truth dominant over falsehood. When a man sees that falsehood has become-dominant all over the world and over all inhabitants of the world and this scene does not raise any restlessness or pricking or shame in his heart and mind and body, it only means that if at all there is a room in his heart that this silence of sleep may not be turned into the silence of death.

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Hyderabad

Chapter Three: Three Fundamental Principles — Ideological System

- Three Fundamental Principles of Islam
- Secularism
- Nationalism
- Democracy
- Critical Appreciation of Modern Ideologies
- Root Causes of Contemporary Calamities
- Irreligiousness and Moral Decline
- National Selfishness
- Sovereignty of the People
- The Alternative: Sovereignty of God
- The Islamic Ideological System

pork in the satisfaction that it has been cooked by a Muslim cook. And if in the course of the process of cooking the cook recites the name of God (bismillah) with every movement of the spoon and if on the table laid by this cook the Muslim gets more dainty dishes and more freedom and licence than on the one laid by a non-Muslim cook, and if around the eaters are also performed certain rites and ceremonies ordinarily considered to be Islamic rites, all this outward show would not constitute any recommendation for the acceptance and swallowing of this prohibited article of food. Rather these superficial and deceiving devices would make matters worse and more dangerous. Hence, neither can we be satisfied with this outward and superficial change nor can/we feel contented if anyone else is satisfied with a corrupt administration in which this rotten system remains intact and only the hands that run it are changed. We fix our eyes not on the hands that run the system but the principles that regulate and underlie it. If these principles are rotten and corrupt we shall continue our struggle against them and try to replace them by true and incorruptible principles.

This in brief is our objective and target.

Three Fundamental Principles

Now I wish you further to understand clearly the principles of modern civilization which we desire to uproot and also the principles which we want to establish in their place.

Modern civilization on which revolves the whole present-day organisation of the world (intellectual, moral, cultural, political and economic) is, in reality, based on three fundamental principles which are:

1. Secularism, that is irreligiousness or worldliness:
2. Nationalism; and
3. Democracy.

Secularism

Of these the first principle "secularism" implies that the Divine guidance, the worship of God, and obedience to Him should be confined to the personal life of each individual and except for the small sphere of a person's private life, all the other affairs of this world should be settled purely from the worldly view-point according to our own wishes and expediency. In such matters it is out of question to think of what God may have commanded, what His guidance consists of and what the Divine books may lay down. This attitude owes its origin to the reaction that set in among the Western people as a result of their hatred of the man-made theology of Christian missionaries – a theology which had become a curse for them and which forged their shackles. Gradually, however, this attitude developed into an independent theory of life and then became the foundation-stone of modern civilization.

You must have quite often heard the utterance. "Religion is a private affair between God and man." This brief sentence is in fact the creed of modern civilization. It implies that if a man's conscience bears witness to the fact that there is a God Who should be worshipped, he is welcome to do so in his individual and personal life. But God should have nothing to do with this world and its collective affairs. The system of life built upon the foundation of this creed seeks to free from the influence of God and religion all the relations between man and man and between man and this world. Culture, education, economics, law, parliament, politics, the administration of public affairs and international relations are all to be divested of this influence. Whatever is done in all these numerous aspects of life should be regulated by one's own whims and knowledge. It would be irrelevant, nay, wrong in principle and even a sign of the utmost ignorance, to say that God has prescribed certain principles and laid down some commandments, for us for the regulation of such matters.

Due to education being divested of religion and the prevalence of irreligious nationalism, education among most people even in individual life is merely secular education and it is developing further on these lines. This is because there are very few men left who conscientiously believe that there is God and that we should worship Him. In particular with men who are actually the *de facto* leaders of modern civilization, religion is not even a private affair; even their personal relations with God are snapped and torn asunder.

Nationalism

The second principle, *viz*, nationalism, owes its origin to a reaction against the universal oppression of the Popes and Caesars. It merely aims at making the various nationalities completely free to exercise their mastery over their own political and other affairs and not merely acting like puppets in the hands of any spiritual or political power of universal character. From this innocent and small beginning the idea developed and reached a stage where it placed nationalism on the throne of God Who had already been ejected from His position under the impact of secularism. For every nation the highest moral standards and values have now become synonymous with its own national interests and aspiration. Virtue consists in what is advantageous to the nation, be it falsehood, faithlessness or disbelief, oppression or any other act which may have been looked upon as the worst sin in the eyes of the old type of religion; and evil is said to be what is injurious to the national interests, be they truth, justice, rights and obligations or anything else which may hitherto have considered a moral virtue.

The measure of virtue and standard of life and conscientiousness of individuals in a nation is now merely this; that they should not fall short of any sacrifice in the interests of their nation and should give up their lives, wealth, time, and even their morality, humanity, virtue and nobility of spirit. They are not expected to desist from these "sacrifices" and should devote themselves whole-heartedly in an organized and unified manner to fulfil their national aspirations. The aim and object of all collective effort now lies in every nation producing such individuals in greater abundance and in organizing and uniting them so that they may raise the standard of their own nation as against that of the other nations.

Democracy

The third principle, democracy or sovereignty of the people, was originally put forward to loosen the oppressive grip of monarchs and feudal landlords over the masses. To the extent to which it sought to expound the idea that no individual, family, or class, has any right to force its will on millions of other peoples and use them for their own selfish ends it was perfectly correct and laudable. But with this negative aspect it implied a positive aspect also in that the people of each country and territory are their own masters and rulers. This positive aspect later on developed into democracy, which meant that every nation is entirely independent in its will and actions. There is nothing to restrict its collective desire, or in practice, the desires and aspirations of its majority. Whether it be in the sphere of morals, culture, social relations, or politics, only such principles are to be deemed right and correct as are accepted as such by the unanimous will of the nation and those principles which are voted down by the nation as wrong must be looked upon as such. The making of laws depends on the sweet will of a nation. It may make any laws, break any laws or modify and change any laws.

Government should be carried on in accordance with the wishes of the nation, should abide by its vote, and should spend all its energies in fulfilling the aspirations of the nation.

Critical Appreciation

These three principles, which I have briefly explained, are the corner-stone of the way of life evolved in modern times. On their foundation is built that "secular democratic state" which is looked upon as highest standard, and the most civilized form of modern collective organization.

Root Cause of Calamities

In our opinion all the three principles are wrong. Not merely wrong, rather we believe, with full confidence and certainty, that they are indeed the root cause of all those calamities and troubles in which humanity is involved to-day. As a matter of fact we are opposed to these principles and wish to fight against them with all our strength. It requires a lengthy discussion to explain in detail the grounds of our objections to these principles but I will try to convey the gist to you in a few words so that you may be able to understand the significance of our fight against these principles and may be enabled to assess why this matter is one of such grave importance as to compel us to struggle against these principles and work for their elimination and overthrow.

Irreligiousness

Let us take first of all the irreligiousness or worldliness which is the first and foremost foundation-stone of this way of life. The theory that God and religion are concerned only with the individual life of a man is completely meaningless, having nothing to do with reason and argument. It is perfectly obvious that the relation of man and God cannot lie beyond either of two alternatives. Either God is the Creator of man and the world in which he lives, as well as being its Master and Sovereign, or He is not so. If He is neither the Creator nor the Master, nor again the Sovereign then it is entirely unnecessary to have even any private relations with Him. It is utterly absurd to worship a Being entirely unconcerned and having nothing to do with us. But if He is in reality our Creator, Master, and Sovereign, and so also of this universe, then it is equally meaningless that His jurisdiction should be limited to the private life of an individual and from the very point from which the contact of one person with another commences His jurisdiction should cease and come to an end.

If this limitation has been imposed by God Himself then there should be some authority for it; but if man has assumed this independence himself and discarded God from his collective life, then this constitutes an open rebellion against his Creator, Master and Sovereign. And only a lunatic can claim to combine with this rebellious attitude the claim that he accepts God, His religion, guidance and directions in his individual life. There can be nothing more absurd than that each person should claim individually to be the servant and slave of God but when these separate individuals collectively form themselves into a society, they should cease to be servants of the Almighty God; that each component in a society should constitute God's servant but the composite whole of these parts should not be His servants. Surely it is a proposition which a mad cap alone can conceive of. Again, it passes our understanding completely that if we do not need God and His guidance and direction in our family affairs, in the affairs of our town and city, in our schools and colleges, in our bazaars and markets, in our parliaments and government houses, in our high court and secretariat offices, in our cantonments and police lines, and in our battle-fields and peace conferences, then what is other sphere of life left in which He should be needed at all? Why should such a God be accepted and believed in or worshipped who is either so useless that He does not give us any guidance in the affairs of our life or (I seek the refuge of God in saying so) that He is so foolish that none of His directions to regulate our affairs appears to us to be reasonable or practicable? So much for the intellectual side of this question. But when we look at it from the practical view-point the consequences are extremely serious. The fact of the matter is that whichever aspect of a man's life is divested of relationship with God, will be contacted by the Devil himself. Truly speaking, the private life of an individual is nothing but a mere name. Man is social being and his whole life is in fact collective and social. To start with, he is born as a result of the social contact of a mother and a father. On coming into this world he opens his eyes in a family and as soon as he comes of age he comes in contact with society, a brotherhood, a township, a nation, a cultural system, a social system, an economic system, and a political system. All these numerous contacts which bind him to others and the other people to him, on the rectitude of them all indeed depends the welfare and success of each individual and all the human beings as a whole. And it is God alone Who is capable of vouchsafing to man stable, enduring, equitable, and correct principles, and to prescribe proper limits for the regulation of human contacts. Whenever a man acts independently of the Divine guidance, nothing is left of the permanent and firm principles of truth and justice. This is because after depriving himself of God's guidance no other source is left to seek guidance from, except man's own passions, imperfect knowledge, and experience. That is why in a society, based on the secular system, or irreligiousness, principles are made and unmade every now and then due to the shifting passions of the people. You can see how in every aspect of human relations have entered the evils of injustice, oppression, faithlessness, unbelief and lack of mutual confidence. Individual, class, tribal and racial selfishness has overshadowed all human affairs. Starting with the relations between any two persons and right up to the relation between nations there is no aspect which is intact and free from evil and crookedness. Every individual, group, class, nation and country, within its own sphere of jurisdiction, has, wherever possible, evolved laws, principles regulations to secure, with complete selfishness, its own particular ends and objectives, and none of them cares in the least what effect or influence this will have on other individuals, groups, classes and nations. The only thing for which they care is power and force. Whenever and wherever there is the fear of force they squeeze in their hands and feet which are otherwise spread out beyond all limits. But it is obvious that force is not a conscious and equitable thing. It is nothing more than blind power; hence it has never been able to bring about a proper balance and equilibrium in human affairs. Whoever possesses greater force does not merely squeeze others to the extent desirable but thinks more and more about expanding himself. Hence irreligiousness or secularism implies nothing more than this: that whoever adopts it as his creed and attitude in life will reduce himself to an irresponsible and unbridled servant of his own self, be it an individual, a group, a country, a nation or a group of nations.

National Selfishness

Let us take up the second principle now. I have just explained the implications of nationalism to you. If it is still fresh in your mind you can imagine what a curse it is which has overtaken mankind in this age. We do not object to "nationality" which is a natural fact and reality. We do not oppose national patriotism providing it does not comprise within itself ill-will towards other nations. We do not object to national love either, provided it does not involve and lead to national prejudice, an unreasonable favouritism towards one's own nation, and hatred of other nations. We regard national freedom as right and proper as it is the birthright of every nation to regulate its own business and look after its own domestic affairs. The rule of one nation over another is wrong and incorrect. What is, however, objectionable, nay even hateful, is "nationalism." This nationalism has no reality except that it is another name for national selfishness. If the existence of an individual in a society, who is the slave of his own self and passions and is ready to do anything for his selfish interests, is a curse; if in a town it is a curse to have a family whose members blindly follow their selfish family interests and are bent on helping only themselves and this by all fair or foul means; if again, in a country that class is a curse which blindly pursues its own class interests and ends without caring for their good or bad consequences to others (e.g. the black marketers); then why should not, in the wider sphere of humanity, that nation be treated and looked upon as a curse which defies its national interests and admires the principle that "right is that which conforms to our national interests and wrong that which does not conform to them?" Verily your conscience will bear witness to the fact that like other selfish desires and objects, this particular selfishness and slavish pursuit of one's own gains and interests is also truly a curse. But you can look around you and see that the modern civilization has involved all nations in this curse and is responsible for converting the whole world into national wrestling arenas and battlefields in which each wrestler is opposed to the other and hates him, and though the perspiration resulting from two universal wrestling bouts has not yet dried up, preparations are now being openly made for a third one–the impending World War No. III

Sovereignty of People

The third principle, when combined with the other two principles, completes our misfortune and misery. As I have just explained, democracy in modern civilization means the sovereignty of the people: that is to say, the collective will of a group of people in a particular territory being completely independent and free therein, the laws being subject to their wishes and not their wishes to the laws, and the sole aim and object of government consisting in, and its power of organization being used for, the fulfillment of the collective desires of the masses. Now work that in the first place secularism released people from the fear of God and the grip of stable and enduring moral values and made them unbridled and irresponsible slaves of their self; then nationalism intoxicated them with the wine of national selfishness, blind prejudices, and national pride; and then this democracy, on top of all, completed the picture, and conferred full powers of legislation on these unbridled and intoxicated slaves of their own self. It seeks to prescribe that the sole object of a government is that its power be utilized for the attainment of things which people collectively desire. The question that forces itself on us, then, is how on earth does such an independent sovereign nation differ in this condition from a strong, free, and independent individual who is a rogue and "badmash"? Whatever an individual knave will do on a small scale when he is entrusted with freedom, independence and power, exactly the same feat, but on a very much bigger scale, will be performed by a whole nation when it is endowed with such powers. And when in this world there be not one nation like this but all the civilized nations are organized in this manner on principles of secularism, democracy and nationalism, then how can the world escape becoming a battle-ground for these wolves of the human race?

These are the grounds which compel us to regard every social system which is based on these three principles as wrong and harmful. We are opposed to the "secular, national democratic" system irrespective of whether those who establish and run it are Westerners or Easterners; whether they are so-called Muslims or Non-Muslims. On whichever country or nation this curse falls we will warn all God's creatures living therein to beware of it and avoid it scrupulously.

The Alternative

As against these three principles we put forward another three principles, and appeal to the conscience of all men to observe and test them for themselves and see whether their own happiness and welfare and that of the whole world depends on accepting these truthful and sacred doctrines or other wrong principles.

(a) As against secularism is the principle of submission and obedience to God;
(b) As opposed to nationalism is humanism; and
(c) As against democracy or sovereignty of the masses is the sovereignty of God and the vicegerency (*Khilafat*) of the people.

Sovereignty of God

The first principle implies that all of us accept God as our Creator, Master and Sovereign as well as of this universe. We seek to regulate our life according to His commandments and to follow His guidance, and not pose as if we be independent of Him and care not for Him. We should not merely offer *pujah* (ceremonial rites) to Him but also obey Him and submit ourselves to Him. We should not merely observe His commands and directions as individuals in our private capacity but should do so in every aspect of our social and collective life too. In the sphere of our social, cultural and economic life, in our educational and training institutions, in framing our laws, setting up our judicial courts, running our government, in making war or peace, and in our international relations, we should observe the principles and restrictions laid down by God. We should not be absolutely free to regulate our secular and mundane affairs in whatever way we like; this freedom should be observed within the limits prescribed by the checks and balances imposed by

God. These principles and limitations must, in any event, be regarded as beyond our jurisdiction to challenge, modify or change,

Ideological System

The second principle implies that the system of life which is built upon submission to God's will and obedience to Him should have nothing to do with, nor secure any place within itself for, the distinctions of nation, race, country, colour, or language; and in no way should it tolerate the pride, prejudice, and selfishness arising from them. Instead of a national system it should be an ideological system based on certain fixed principles and stable values. Its doors should be open to anyone who accepts these fundamental principles, and whoever accepts them should be able to participate in the organization on a footing of absolute equality of rights without any invidious distinctions. Under such a system citizenship should not be confined within the geographical boundaries of a state but should be common and based on ideological foundations. Individuals who are not satisfied with these principles or are not prepared to accept them for one reason or other should in no way be suppressed or oppressed; nor should any attempts be made to wipe them out, or merge and absorb them by force. Rather they should be able to live under its protection, enjoying well-defined and inalienable rights, it being open to them when they are convinced at any time in future of the rectitude of these principles to become members of this system of their own free will and thus secure for themselves equal rights with others. This principle of humanism does not negative the idea of nationalism but seeks to keep it within its natural limits. There is a place in it for national love and patriotism but none for national prejudice. National goodwill is legal (*halal*) but national selfishness is illegal (*haram*); national freedom is permissible but domination and selfish exploitation of one nation by another is banned. Nor is any such national freedom permitted as would divide humanity within insurmountable boundaries. The principle of humanism demands that although every nation should regulate its own affairs, no single nation should, as a nation, be under the sway of another nation, and all nationalities which agree on the fundamental principle of human civilization should fully co-operate among themselves in matters concerning human welfare and happiness. Instead of competition there should be no mutual distinctions, prejudices, or divisions. There should be free exchange of cultural ideas and means of livelihood. Every individual who lives under such a cultural system should be a citizen of the world and not merely belong to one country or nation so that he may be in a position to exclaim: "We look upon every country as our own as it belongs to our God." The present state of affairs is abominable in which an individual can neither be loyal to anyone but his own nation and country nor can any nation rely on persons belonging to another nation. As soon as a person moves out of the boundaries of his own country he feels as if God's earth is everywhere full of restrictions and obstructions for him. Everywhere he is regarded with suspicion and distrust as if he were a thief or a knave. Everywhere there are interrogations, searches, and harassing restrictions on his pen, his tongue, and his movements, and nowhere does he enjoy freedom or any real rights. We wish in place of all this a universal organization in which the unity of principles should form the basis of a federation between nations and wherein equal and common citizenship and absolutely free and unrestricted communications should be allowed. Our eyes wish to see again how a modern Ibn Batuta can go about from the Atlantic coast to the Pacific and not be treated as an alien anywhere; rather opportunities are open to him everywhere of becoming a judge, a magistrate, a minister, or an ambassador.

Vicegerency

Let us take up the third principle now. We believe in the vicegerency (*Khilafat*) of the people instead of their sovereignty. We are as much opposed, as the biggest democrat can be, to personal monarchy, the power of the rich feudal lords, and the class monopolies. We insist as much as the greatest protagonist of Western democracy does on equal rights and free and equal opportunities for every person in a social order. We also believe that governmental administration and the election of rulers should be made with the free consent and votes of all inhabitants. We too are strongly opposed to a social system in which there is no freedom of expression of opinion, of assembly and of action, or in which there may be special rights reserved for certain people on grounds of race, birth or class and special disabilities imposed on others on this very basis. There are no differences between the Western democracy and our own type of democracy in these matters which form the very essence, as it were, of true democracy. There is nothing in this respect which we may have to learn from the West. The Muslims know this democracy very well and gave a practical illustration of it long centuries before the birth of Western democracy. When we differ, and differ violently, from this new-fangled democracy is that it puts forward the principle of unrestricted sovereignty of the masses while we consider it wrong from the viewpoint of reality and disastrous from the aspect of its consequences. The fact of the matter is that the right of sovereignty vests in Him Who created mankind, arranges their sustenance and development, on Whom depends the very existence of humanity and the whole world, and in Whose firm grip lies every single thing that exists in the universe. Any claim to sovereignty whether of a person or a family, of a nation, or the masses as a whole, within the sphere of His real and factual sovereignty, is nothing more than a myth and a misconception. And the evil consequences of this misunderstanding will fall not on the real sovereign of the universe but on the foolish claimant who does not realize his own place and position. In the face of this reality the only attitude which is correct in principle and correct from the view-point of consequential welfare of man is to accept God as his sovereign and evolve a system of government for human life on the basis of the theory of His *Khilafat* and representative character. This *Khilafat* should doubtless be democratic; the election of the Amir as the administrator should be made by the franchise of the masses; the members of the assembly should be elected by votes; all governmental matters should be administered with their advice; they should have the fullest right to criticise and call them to account. But all this should be done with the consciousness and feeling that God is the Sovereign and not the people. We are His vicegerents only and have to render an account of every action to Him Who is our real master. Moreover, the moral principles and legal commandments and restrictions must be regarded as inviolable and occupy the place God has assigned to them in our lives. The fundamental principle should be that we cannot legislate in matters in which God has given us clear guidance while in matters in which He has not done so we must appreciate that He himself has delegated freedom of action to us so that in these matters we may legislate by mutual consultation. Again, these latter laws too must conform, in spirit and meaning, to the pattern which the prescribed principles of divine guidance have laid down for us. Then, again, it is essential that the administration and management of the political and cultural system should be in the hands of people who fear God, who render obedience to Him, who seek His will and pleasure in everything; whose lives bear witness to their faith in accountability to God and presentation to Him on the Day of Judgement, whose private as well as public life gives ample proof that they are not like an unbridled horse running about in every field and overstepping all hurdles and limits; rather they are tied to the divine system and pinned down to the obedience of God, and their movements are confined to the limits which the divine rope permits them.

Choice is Yours

Gentlemen,–The three principles which I have propounded before you aim at establishing a democratic and human caliphate subservient to God as against the national-secular-democratic sovereignty evolved by modern civilization, and our object is the establishment of this caliphate. You can at a glance see that there are obvious differences between the two systems. It now rests with you conscientiously to decide which one of them is better, in which one can solve the problems of mankind, which one would you be desirous of establishing, and how your energies should be directed and spent in establishing and maintaining the one you choose.

Beware!

In so far as the Muslims are concerned I must say very clearly that modern secular national democracy is utterly against their faith and religion. If they bow to it and accept it they will be turning their backs on the Holy Qur'an. If they take part in its establishment and maintenance it will constitute an open rebellion against the Holy Prophet. And if they stand up to raise its standard they will only be raising the standard of revolt against their Lord God. The spirit of Islam, which you profess to believe and from which you derive the name Muslim, is in conflict with the spirit of this dirty and rotten system; its fundamental principles are at loggerheads with the fundamental principles of the other system; and every part of the one is opposed to every part of the other. Islam and this system cannot meet for compromise at any stage. Wherever system is on top or in vogue, Islam departs and is nowhere; and wherever Islam reigns supreme, this system can have no place. If you really believe in Islam, which is the message of the Holy Qur'an and the Holy Prophet, then it is your duty to oppose this national-secular-democracy. Wherever you may happen to be, you should struggle for the establishment in its place of God-worshipping caliphate of the masses. More particularly, whenever and wherever you are in power and set up and administer this system instead of the real Islam, then woe betide you and your false professions of Islam in proclaiming allegiance to which you are so loud and in working for which you are so low and lazy.

A Few Words to Muslims

In passing I wish to address a few words to my Muslim brethren. Some religious-robed are involving you in a misunderstanding, and are perhaps themselves too suffering from the delusion that sovereignty is blessing with which God rewards men for offering prayers and doing good deeds but that to strive for its achievement is mere worldliness and to make it an ideal is contrary to Islam. Those who talk in this strain have never cared to understand the matter. Let them not be displeased when I go further and say that they do wish to do so at all for this will lead to deprivation of the pleasures which they enjoy now under the existing system or are looking forward to secure them sometime or other. These people look at the matter purely from the point of view of a reward and remuneration, and ignore altogether the aspect of duty and obligation. I submit that the establishment of this caliphate is doubtless a blessing and reward but struggling and striving for its establishment is a duty and obligation all the same, so that we must try in place of a Satanic *Khilafat* to establish the true system in which evils are suppressed and virtues are developed. You are avoiding your duties and obligations and hoping for a reward. If you choose to do so you are welcome to feel satisfied with such an absurdity.

To the Non-Muslims

As regards the Non-Muslims I beseech them in all sincerity that in considering these principles they should rid themselves of the prejudices which have unfortunately resulted from past history and the present mutual national struggle. These ideologies and principles are not the inheritance of any one nation nor are they labeled with nationalism. If they are true and beneficial they are so for all men, and if they are

Chapter Four: Islam and Ignorance (Jahiliyyah)

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Islam and Ignorance

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1.The Inter-relation of Opinion and Conduct

Man faces many things in life and with none of them can be deal properly unless he forms an opinion about the nature or condition of that thing and his own relationship with it. Right or wrong, an opinion has to be formed about everything and until such an opinion is formed no man can decide what behaviour and what attitude he should adopt towards a particular thing. This is an experience, which is a part of your daily life. Whenever you meet a person you need to know: Who is he? What is his position and status in life?

What are his personal qualities? What sort of relation subsists between both of you? You cannot determine how to deal with the man to the aforesaid questions. In the absence of all such information, you nevertheless have to form a conjectural opinion on the basis of appearances and whatever conduct you adopt towards him is controlled by the opinion so formed. You eat the sort of things, which according to your knowledge or conjecture contain food value. The things you cast away, or make use of; the things you preserve adore or loathe; the things you fear or love-your varying attitude towards all these things is regulated by the opinion which you have formed about their nature and propensities and your relations with them.

The correctness or impropriety of your behaviour towards these things is dependent upon your right or wrong opinions you have formed about them. The validity or fallacy depends on whether you have formed the opinion about them on the of knowledge, conjecture, whim or observation through senses. A child, for instance, sees fire and on bare observation through senses forms the opinion that it is an attractive, glaring plaything. This opinion leads him to the act of stretching his hands to hold the fire. Another man sees the same fire and through conjecture or whim comes to the conclusion that it embodies in itself some attribute of Divinity or, at least, it is an emblem of Divinity. On the basis of this conclusion he determines to bow his head in supplication before the fire, thus signifying his relationship with it. A third man looks at the fire. He begins to investigate into its nature and properties and through knowledge and research arrives at the conclusion that fire can bake, burn or heat things. He further forms the opinion that his relationship with fire is like that of master with his servant. Fire, in his opinion, is neither a plaything nor a deity. On the other hand it is a thing which can be pressed into service for cooking, burning or heating purposes, whenever the need arises. Among the foregoing different attitudes, those of the child and the fire worshipper are definitely based on ignorance. Experience negates the child's opinion that fire is a plaything. The opinion of the worshipper of fire that fire is God or an emblem of godhood is based upon whims and caprices rather than on any proof furnished by true knowledge. In contrast to both these opinions, the attitude of the man who regards fire as a useful agent in the service of man is a scientific attitude as it is based upon knowledge.

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Chapter 2_
THE BASIC PROBLEMS OF LIFE

The Opinion and Attitude of Man towards Life

Keeping this premise in mind let us divert our view from the details to the fundamentals. Man finds himself living on this planet. He possesses a body which is endued with divergent potentialities. A magnificent expanse of earth and sky lies before him. This universe contains an endless variety of things and man has the power to press all those things into his service. Man is surrounded by countless millions of other human beings, animals, plants and minerals and his life is inextricably linked with all these things. It is possible for you to imagine then that man can adopt a mode or dealing with these things without first forming an opinion about his own self, the nature of things which surround him and the position in which he stands in relation to those things? Is it possible for a person to adopt a way of life without determining: Who am I? What am I? Am I responsible or irresponsible? Am I independent or subordinate to someone? If I stand in a subordinate position who is my superior and if I am responsible to whom am I accountable? Has my worldly existence any end, and if it has, what is it? Similarly, can a person propose to expend his powers without first deciding the questions: Do these powers belong to him or are a gift endowed by someone else? Is there some one to call him to account for expending his powers? Is the use of his powers to be regulated himself or by someone else? In the like manner is it possible for a man to adopt a certain behaviour towards things which form part of his surrounding without ascertaining: Is he himself their master or someone else? Does he command unlimited power over them or are his powers restricted? If his powers are confined within bounds who does set limits to his powers? Likewise can a man devise a mode of behaviour towards his fellow men without first forming a definite opinion as to what are the ideals of humanity? What is the basis of distinction and disparity between man and man? What are the motive forces underlying friendship and animosity, coalescence and discord, co-operation and non-co-operation? Similarly is it likely that a man can on the whole adopt an attitude towards this universe until he arrives at certain definite conclusions about the nature of the system of this universe and his own position a part of this system?

On the basis of the premise I have already discussed, it can be stated without hesitation that it is impossible to adopt an attitude without forming an opinion about all these matters. As a matter of fact, every living man, consciously or sub-consciously holds certain opinions-nay is constrained to hold certain opinions- about these questions of life; for without this opinion he cannot move even a step in this universe. It is not essential that every man might have deliberated in a philosophical manner upon all these questions and might have arrived at certain conclusions about each and every matter after detailed investigation. Nay, most men have no definite idea of these questions, nor do they consciously exercise their minds over them. Despite all this, all men do form some sort of a negative or positive opinion about everything and the attitude of every man towards life is inevitably controlled by the opinion he has formed.

The Bases Of Individual or Collective Behaviour are the same

At this rule holds good in the case of individuals, so it is true in respect of groups as well. These questions lie at the root of human life and unless matters relating to these questions have been clearly determined, it is impossible to frame a programme for the body politic and raise on edifice of culture and civilization. The moral code of a society will reflect whatever conclusions would be drawn about these vital questions of life, the concept of morality will be shaped in consonance with them. The various institutions of life will be modelled on the same conclusions, indeed the whole fabric of society will be moulded by these conclusions. In point of fact, there can be no two opinions on this matter. The attitude of an individual or a society will be determined by the nature of conclusions arrived at in answer to these questions. If you wish, you may analyse the attitude of an individual or a society and very easily as certain what conclusions about life’s basic questions are the motive force of the existence of this individual or society. It is definitely impossible that the nature of an individual or collective behaviour should be at variance with the nature of conclusions drawn in answer to these questions. Words and actions may disagree but nature of the answer of these questions that dwells in the inner self of a man cannot conflict in any case with the nature of his practical behaviour.

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Chapter 3

DIFFERENT SOLUTIONS OF THE PROBLEMS OF LIFE

Let us take a step further. All those fundamental problems of life the solution of which is imperative for the active existence of man are metaphysical in essence. The answer to these questions is not written on the horizon for every man to read on his advent into this world, nor is the answer self-evident so that everyone could comprehend it. It is due to this reason that there is no single solution upon which all men may agree. Men have always held divergent opinions on these questions and various men have found various solutions to them. The question now presents itself as to what are the possible solutions to these problems, what means have been adopted to solve them and what possible solutions emerge out of all these means.

1. One way of solving these problems is to rely upon one's senses and opinions about all matters should be formed on the basis of sensorial perception and observation.
2. The second way is to derive a conclusion by means of sensorial perception aided by speculation.
3. The third alternative is to put one's faith in the solutions to these problems offered by the Prophets of God who claimed to possess direct Knowledge of the Truth.

So far, only the above three means of arriving at a solution to these problems have been made use of and probably only these three ways are possible. In each of the above cases different solutions have been found by different means. Each solution gives rise to a particular attitude of mind and a particular pattern of morality and culture, which in its basic characteristics is completely different from the attitude produced by other categories of solutions. Let me show you now the different solutions to these problems arrived at through different means and the attitude of mind produced by each solution

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Chapter 4
FIRST SOLUTION---SHEER IGNORANCE

Relying exclusively upon his own senses when a person arrives at some opinion in relation to these problems, he, in a manner quite natural to this mode of thought, concludes that this entire system of universe is a result of mere chance. There is no cause or purpose behind this universe. It has come into being by itself; it is operating automatically; it will meet its end without producing any consequences. There is no visible master who controls the universe. Hence there is no master of the universe and if at all there is one, His connection with man's life is nonexistent. Man is specie of animals, whose birth is only accidental. It is not whether somebody has created him or he was selfborn. In any case, this question is not germane to our discussion. We know only that man exists on this planet called earth. He entertains certain desires and there are some inner urges which compel him to fulfil these desires. Man is equipped with limbs and organs by means of which he satisfies these wants. Around him, on the face of earth, there are countless provisions and by using his limbs and organs man can satiate with these things. Hence there is no other use for the powers of man than that he should satisfy his desires and fulfil his needs to the optimum degree. World is no more than a tray upon which booty is arrayed for man to lay hands on. There is no sovereign being over man to whom he is accountable; there is no spring of Knowledge, no source of Guidance from which man may derive the law for regulating his life. Hence man is an autonomous being who is responsible to none. It is his own function to make laws and regulations, to devise means for expending his powers and to determine his behaviour towards things existing around him. If man is in need of any guidance, he should, resort to the laws of life of animals, the story of stones and the experience of his own history. Man is either accountable to himself or to the human authority which the society of men has imposed upon itself. The present worldly life is the only life and the consequences of all actions are confined to this world alone. Hence judgement as to what is right or wrong, useful or harmful and good or pernicious and what is to be adopted or rejected is based on the effects of actions produced in this world.

This is complete ideology of life which deals with the fundamental problems of life on the basis of sensorial observations. There is a logical link and an intrinsic compatibility between each strain of thought contained in this ideology. A person, therefore, who believes in this dogma can adopt fairly smooth and consistent attitude in life disregarding the fact that this dogma and the attitude produced by it are right or wrong. Now let us look at the conduct which a person adopts on the basis of this answer.

Conduct based on Sheer Sensorial Experience

An inevitable consequence of this viewpoint in individual life is that the entire range of human conduct should be unfettered and devoid of any sense of responsibility. Man will deem himself the sole master of his body and his physical powers. He will, therefore, use his physical powers and qualities of his head and heart according to his whims and caprices. He will treat all things and all man whom chance places under his power as his chattel and himself will feel as their master. Only the bounds of natural law and inevitable restrictions imposed by collective life will set a limit to his authority. His own soul will be devoid of any moral sense—a sense of responsibility and a fear of accountability—and no moral force will check his refractory action. Where there are no external restrains upon his action or where he is able to bypass these checks, the natural tendency of his faith will impel him to be tyrannical, dishonest, wicked and mischievous. He will temperamentally be selfish, materialist and a time-server. The satisfaction of his carnal desires and animal needs will be the end—all and be—all of his life. Only those things will hold value in his eyes which prove serviceable to him in this attainment of his life’s purpose. It is natural and quite logical that the believers in this dogma should bear such characters and personalities. There is no doubt, however, that for the sake of expediency and impelled by far—sightedness such a person may show traits of sympathy and selflessness. He may spare no pains in the task of national welfare and progress. He may on the whole display some sense of responsibility and respect for moral principles. But on a careful observation of his conduct you will find that all his seeming virtues are mere extensions of his selfish motives and carnal desires. He looks at the welfare of his nation or country from purely personal motives: he seeks his own welfare through the betterment of his nation and country. For these reasons, such a man can at best be called a nationalist only.

Characteristics of the Society built upon this Conduct

The distinctive feature of the society fashioned by individuals bearing aforementioned characters and personalities will be as follows:

The basic principle of politics will be that sovereignty is vested in human beings, and individual, family, a class, or the common people. The loftiest collective ideal considered feasible will be that of the setting up of a Commonwealth. This state will be governed by man-made laws. All laws shall be made or amended according to human desires and experience of circumstances. Policies, too, shall be formulated and altered in deference to profit motive or personal expediency. In this state people who are stronger and excel others in cleverness, craftiness, lies, perfidy, callousness and wickedness will gain ascendancy by force. The leadership of the society and reigns of authority will be in the hands of these people. Their book of constitution will enshrine the principle.

“Might is right and the weak are always wrong”.
The whole edifice of society and culture will be raised on the foundation of self-interest. Increasing permissiveness in the satisfaction of one’s lusts shall become the rule and standards of morality shall be so established that maximum freedom for attainment of sensuous pleasures is guaranteed to every one.
Arts and literature will be affected by this philosophy of life and will progressively reflect nudity and pornographic trends.

In the economic domain of life sometimes feudalism will hold sway; at other times capitalism will gain ascendancy and sometimes the working classes will establish the proletariat dictatorship through violent means. Equity, however, will not form part of any of these economic systems. The conduct of every individual in this society shall be dictated by the fundamental conviction that the world and all the wealth contained in it is a booty and all men are free to lay their hands on it at will and whenever the chance presents itself.

The education system set up for the training of the members of this society will be based on this philosophy of life and shall reflect the same attitudes of mind. This system of education will impart to each successive generation the same notion of the world and man’s place in the world which I have explained earlier. In all fields of knowledge information shall be so arranged and presented as to inculcate in the minds of the rising generation the same theories of life. The entire programme of training will be designed to prepare individual who will adopt this same attitude in life and will completely assimilate in this type of society. I need say no more to you about the characteristics of this type of educational system as you have had personal experience of such a system. You are studying in institutions, which have been set up under the same system, though they bear such names as ‘Islamic College’ or ‘Muslim University’ etc.

The attitude of mind which I have just analyzed springs out of sheer ignorance. This attitude is similar to that childlike state of mind which relying upon sensory observation considers fire as an attractive plaything. There is one difference, however. The fallacy of the child’s observation soon becomes apparent through experience. The fire which the child takes as a plaything and wants to hold in his hands is a hot substance. So as soon as it touches the hand, it reveals that is no more a plaything. Contrary to it, in the other cases, the fallacy of observation becomes manifest after a long time. Indeed most people remain blissfully ignorant of the fallacy of their observations. The fire which these people hold in their hands has low heat; it does not burn instantly; it simmers on for centuries. However, if a person wishes to learn from common experience, he should ponder that due to this attitude of mind, individuals are constantly committing frauds, the rulers are oppressive and tyrannical, the judges are unfair, the rich are covetous and the commonality is depraved. This, indeed, is a better experience for a man and, over and above this, the burning flames of nationalism, imperialism, war and confrontation, invasions and monstrous acts of the extirpation of the same attitude of mind may force him to conclude that this attitude of mind is based on sheer ignorance rather than on true Knowledge of the Reality. Man’s opinion about the system of this universe and his own position in the universe which lies at the root of this attitude of mind is not consistent with Reality, or else it could never have entailed such horrible consequences.

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Chapter 5

THE SECOND SOLUTION- – Fundamental Problems

Let us examine now the second method. The second method of solving the fundamental problems of life is to coalesce observation with conjecture and speculation to arrive at opinions about life’s problems through these means. Three different strains of thought arise out of this method and each strain of thought produces a particular type of behaviour.

(1) Polytheism

One school of thought believes that this universe is certainly subject to Divine control, but that there is not one God, but many. Different forces in the universe are being operated by the hands of different deities. Man’s prosperity or misfortune, success or failure, profit or loss depends on the kindness or displeasure of a plurality of gods. The protagonists of this viewpoint have also made an attempt on the basis of their conjectures and speculations to identify these divine powers and those in whom these powers are vested. They have set up those things as gods which have caught their fancy.

Characteristics of the Polytheistic Behaviour

The distinctive features of human behaviour which flows out of this viewpoint are as follows:

Life full of Superstitions

In the first place, man's whole life becomes a target of superstitions. He believes that there are many things which exert a good or bad influence on his fortune through supernatural means. He arrives at this conclusion on the basis of bare, subjective thinking; his belief is not supported by any proof of knowledge. The devotee of this faith, therefore dissipates most of his energy in entertaining false hopes of good fortune or in imaginary fears of ill-luck. Sometimes, he pins his hopes upon some grave for the accomplishment of his desires; sometimes he trusts that an idol will turn the wheel of his fortunes to a better end; sometimes he exerts himself to the utmost to propitiate some imaginary god; he feels crest-fallen on seeing a bad omen; sometimes he starts building castles in the air on the appearance or what he consider a good omen. All these things deflect his ideas and endeavours from the natural course and set him on an utterly unnatural course of action.

Endless Cycles Of Rituals

Secondly, this viewpoint establishes a lengthy hotch-potch of worship, devotion, offerings supplication and other rituals and caught in this complex web a large part of man's efforts and activities goes in vain.

Frauds Committed by Impostors

Thirdly, the protagonists of this philosophy of polytheism and superstition fall an easy prey to the wily tricks or fraudulent men. A man sets himself up as a king claims descent from the sun, the moon and other gods. He thus makes the people believe that he is a god too and that the people are his bondmen. Someone becomes an attendant at a shrine or a temple and sets himself up as an intermediary between the people and some supernatural power who rules over the destinies of mankind. Someone becomes a 'Pundit' or a 'Peer'(a saint) and by the stratagem of amulets, charms, sorcery and practice of magic, hoodwinks the people into believing that through these supernatural means all their desires can be obtained. The progeny of these tricksters from themselves into hereditary family groups and classes whose rights, privileges and influences continue to grow and become entrenched with the progress of time. This belief, therefore, thrusts upon the necks of the people the yoke of slavery of royal families, religious functionaries and spiritual guides. These self-styled gods enthral the state of milch animals and beasts of burden.

A Life of Errors

Fourthly, this doctrine provides no enduring base for knowledge and art, philosophy and literature and culture and politics, nor do men receive from these imaginary deities any guidelines which may be followed in daily life. Man’s connection with these gods is limited to the performance of a few rituals of devotion with the main end to solicit the favour and support of these deities. As regards the affairs of life, man is left to himself to frame laws and regulations and devise codes of conduct. Hence a society which believes in the plurality of gods virtually follows the same paths which I have described earlier in connection with the society which is guided by a faith based on sheer ignorance. The rules of morality, the code of conduct, the culture, the politics, the system of economy, knowledge and literature are almost the same in both societies. There is, therefore, no difference in principle between doctrine based on sheer ignorance’s and faith in polytheism.

(2) Monasticism

The second doctrine produced by coalescing observation with conjecture and speculation lays down that world is a Place of Torment Physical existence is constantly subjected to pain and torture. Soil is incarcerated in the body of man as a condemned prisoner. All sensations of pleasure, desires and physical needs which are the natural consequences of worldly existence are, in fact, yokes, and fetters in which man is enchained. The more man craves for the world and its things, the tighter grows the grip of these chains and severer torment shall lie in store for him. Salvation lies in renouncing all connection with the affairs of the world; to strangle all desires; one must abstain from all pleasures; deny all physical needs and demands of passion; purge the heart of all affections born out of kinship of flesh and blood, and put this enemy (i.e. one’s body and passions) through a severe trial of torture and hardship so that the soul is freed from the dominance of the body. In this way, soul shall become light and refined and will gain sufficient strength to soar in a state of ‘Nirvana’ to the vantage point of salvation.

The Effects of Monasticism

The characteristic features of the human behaviour produced by this doctrine are these:

Individualism instead of Collectivism

In the first place, this doctrine changes all human tendencies from collectivism to individualism and from culture to bewilderness. Man turns his face from the world, flees from all responsibilities and non-cooperation and renunciation of all personal relations becomes the hallmark of his life. In short, he adopts negative moral values.

Good Men become Hermits

Secondly, this doctrine impels good men to renounce the world and go into seclusion in order to attain salvation. This paves the way for wicked man to take the reigns of authority in all worldly matters into their own hands.

Smooth Fodder for every Tyrant

Thirdly, with the penetration of this doctrine into the society the people begin to adopt negative kind of moral values. They exhibit unsocial and individualistic tendencies and become psycho paths. Their creative powers are sapped. They become tender morsel for the tyrants and it is easy for every despotic government to coerce them into obedience. In point of fact, this doctrine works like magic in taming the common people to become the willing slaves of tyrants.

Conflict with Human Nature

Fourthly, a constant conflict rages between human nature and this doctrine of monasticism and the latter has always to capitulate. When it receives a setback the monastic doctrine seeks refuge in pretences. As an aftermath the ritual of Penance is invented; the stratagem of Allegorical Love is employed; and finally, under the cloak of renunciation the protagonists of this belief display such love for the world as to put the most covetous lovers of the world to shame.

(3) Everything is God

The third view point which emerges out of a coalescence of observation and conjecture holds that man and universe are unreal. They have no real existence of their own. In fact, there is one Being who has created all these things as a manifest of His Ownself and the same Being is working inside them. If we go into its details we shall find many ramifications and myriad aspects of this doctrine, yet there is one strand of thought that runs through all of them: all things are mere shadows of one single Being; only this Being exists, all else is illusory.

This doctrine inculcates the attitude in man that he doubts the reality of his existence; he loses all initiative; he considers himself a mere puppet that is made to dance by someone-else or perhaps some external spirit is dancing within it; he forgets himself in the stupor of his illusions; his life is rudderless and has no set course or purpose. The train of his thought runs like this: I am only a shadow; no work has been assigned to me; nor can I accomplish anything by myself. That All-Pervading Being which casts into shadow through me the entire universe and which will hold sway from the beginning to the end of the world is the Mover. Everything is accomplished by that Being alone. If that Being is perfect, I am also perfect. Why shall I act then? If that Being is endeavouring towards perfection and is heading towards its climax taking the whole universe in its stride, then as a shadow I shall automatically move along with this Being. I am only a part; it is not for me to know whether the whole is moving or where it intends to go.

The practical consequences of this doctrine are nearly similar to those which I have already described in the course of the discussion on the Doctrine of Monasticism. In certain respects the attitude of the devotees of this belief is akin to that of the protagonists of the doctrine of Ignorance. The man who believes himself to be a mere shadow succumbs to passions; he gives free reign to his passions and does not care what direction they take, for according to his line of thinking, it is the substance which is the prime mover of his passions and he himself is only a puppet.

These three concepts, like the first one, are based on Ignorance and the kind of human behaviour which flows out of these concepts is also characterized by sheer Ignorance. None of the above concepts is substantiated by proofs based on knowledge. As a matter of fact, a variety of concepts has been formulated on illusory and conjectural grounds. Experience denies the validity of these concepts. If any one of these doctrines were valid, its practice would not have entailed bad consequences. If you observe that whenever and wherever it is taken a thing causes pain in the stomach, you rightly infer from this experiment that this particular thing does not agree with the anatomy and temper of the digestive system of man. In the same manner when it is an established fact that the doctrines of polytheism, monasticism and existentialism have by and large cause mischief to humanity, it is a positive proof that none of these doctrines is compatible with Reality and, on this basis, all are invalid.

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Chapter 6

THE THIRD SOLUTION-ISLAM

Let us now turn to the third course of action which is the last resort in formulating a view point about the basic problems of life. This course of action is to put our faith in the solution to these problems offered by the Prophets of God. The matter may be explained by taking the example of man who fined himself in a strange land. He has absolutely no acquaintance with the land. He seeks information from a man and goes around the land under his guidance. Whenever you are confronted with a problem of this nature your first endeavour is to search a man who claims to know the way. Your second concern is to satisfy yourself about the reliability of such a guide on the basis of circumstantial evidence. Finally, taking him as your guide, you set out on your journey.

When it is established by experience that the information provided by him has not misled you, you are convinced that your guide possessed the requisite knowledge and that the information supplied by him about that place was true. This is a scientific method. In the absence of any other scientific method, this one is surely the only correct method of formulating ones viewpoint.

Now look! The world is a strange place for you. You have no knowledge about its reality. You do not know how the worked is regulated? You are not aware under what system of laws this great ‘workshop’ is operating. What is your own position in this world? And what is the proper attitude you should adopt towards the world? These are questions the answers of which you seek. In the first place, you conceived the opinion that what is visible is real. You acted according to this viewpoint, but the result was a fiasco. Subsequently, you formed various opinions on the basis of conjecture and supposition and acted upon each of them, but in every case the experience was negative. After all this, the final course left for obtaining true guidance is to turn to Prophets of God. The Prophets claim to possess correct knowledge. On a deep inquiry into the ways of their lives, it is revealed that they are very truthful, trustworthy, pious, selfless and sound-minded beyond any shadow of doubt. Evidently there is sufficient ground for believing in the truth of their claims. It remains to be determined, however, that how far their information in regard to this world and man’s position in it is valid and whether or not any practical evidence is forthcoming which gives a lie to their claims? Further, how far the information supplied by them succeeded in experience? If upon scrutiny the outcome of all these inquiries is in favour of the Prophets, we should put our trust in their guidance and adopt only that course in life which is in accordance with their instructions.

As I have said earlier, in contrast to other methods based on Ignorance, the basis of this method scientific. If a man bows his head in compliance to this knowledge; when he gives up obstinacy and conceit and acts according to this knowledge and if he limits his actions within the bounds fixed by this knowledge, it is this method which is termed as “Islamic Method”.

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Chapter 7

THE VIEW POINT OF THE PROPHETS ABOUT MAN AND THE UNIVERSE

The Prophets hold the following concepts regarding man and the universe:-

Sovereignty Lies with God

This whole universe stretching out before man, or which man is a part, is not an accidental phenomenon. It is a well-organised and well-regulated dominion. God has created this state; He alone is the Master and Sole Ruler of this state. It is, in fact, a totalitarian system in which all powers are vested in the Central Authority. No one else shares the Rule of this Totalitarian Sovereign. All forces which operate in the system of this universe are under His direct control. Nothing in the universe dare to disobey His Commands or act on its own accord without His permission. No part of this All Embracing system can attain and naturally should not have autonomy or be irresponsible.

Subservience of Man

Man is a born subject of this Divine State. Man does not become a subject of this State in his physical being by adoption; he is born as a subject and it does not lie in his power to hold any other status than that of a subject. Man, therefore, has no right to devise a way of life or to define his own obligations. Man does not own anything in this universe and he has no right to make laws for the use of property which does not belong to him. Man's body and all human powers are the possession of God and His Gift. Hence the right to use his body or physical powers according to his own will does not vest in man. On the other hand, man shall use these Divine gifts according to the Will of the Almighty.

Similarly, all things---earth, animals, water, plants, minerals, which from the environment of man are the property of God. They do not belong to man. Hence he has no right to appropriate even these things according to his will. Man should deal with these things according to the rules set by the Master to Whom they really belong.

Similarly, all men who inhabit this earth and whose lives are interlinked with each other are the subjects of God. Therefore, they have no right to formulate rules and regulations for ordering their mutual relations. The whole range of their mutual relationships should be governed by laws made by God.

As regards the question—what the law of God is, the Prophets inform us to same source from which we have received knowledge about the reality of this world and about your own selves has conveyed to us the knowledge of the Divine Law. God Himself has revealed this knowledge to us and has appointed us to deliver this knowledge to you. Trust in us; recognize us as the envoy of your King and receive from us the authentic law of the King.

Boundaries of Action

The Prophets further explain to us, “you observe that the entire business of this universe is running according to a system; yet the Emperor is not visible, nor do we see His functionaries at work. You have a sense of freedom and feel free to act according to your wishes; you may behave as if you are the owner of things; you may even bow your heads in subservience and obedience to others who impose as Masters; you receive sustenance under all circumstances; you are provided with means of work; disobedience of Divine rule does not entail immediate punishment. All this is meant to put you a test. The Master has endowed you with wisdom, the faculty of deduction and the power of choice between right or wrong. The Master has, therefore, thrown a veil between His Being, His System of Dominion and your eyes. He wants to put you through a trial and see how you use the powers He has bestowed on you. He has blessed you with commonsense, freedom of choice, and measure of autonomy and has left you to act as you desire. If you realize your position as a subject and adopt this position with heart and soul without coercion, you will come out successful in the test of your Master. On the other hand, if you fail to recognise your status as the subject of God or having recognized your position as a subject, you set upon a rebellious course you fail in the test. You have been vested with some powers in the world in order to put you through a trial. You have been given control and authority over many things in the world and have been granted a whole life-span to prove your worth".

The World is a Place of Trial

The Prophets then inform us that worldly life is a period of trial; accordingly no accounts shall be called for not any reward or punishment be dispensed in this world.

Whatever is given here is not necessarily a reward for virtue; it does not signify that God is pleased with you or He approves of your present deeds. All this is, in fact, given to you as a means of putting you through a test. Goods, wealth, children, positions in the Government, means of livelihood-all these are bestowed on you in order to test your performance and to enable you to make use of your good or bad qualities. Similarly, all hardships, losses, calamities which overtake you do not necessarily signify the visitation of God's punishment on you for some evil deed. Some of these afflictions are results of certain natural phenomena. Some of these hardships fall under the category of trials. Some misfortunes occur when one behaves in accordance with a view point which is opposed to reality. In such a case one inevitably suffers a rude shock.

In any case, this world is not a "House of Reward or Punishment; it is a 'House of Trial'. The consequence of actions which appear in this world cannot be taken as basis for judging a method or an action righteous or wicked, good or bad and unlawful or permissible. The consequences or worldly actions which will be established in the next world will form the real basis of judgement. When the period of grace (the present life) is over, a second life will start in which your deeds shall be assessed and judgement will be delivered as to whether you acquitted yourself with credit or ignominiously in the worldly life. The only basis on which you shall be judged guilty or non-guilty in the next world will be whether firstly, you employed your faculties or observation and reason in the right way and acknowledged the sovereignty of God and the Divine sanctity of His Commandments; secondly, whether you, having recognized the above reality and possessing also the freedom of choice, submitted to the Sovereign Lord and acted upon His Commandments without coercion and of your own accord.

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Chapter 8
SCRUTINY OF THE ISLAMIC VIEWPOINT

A Scientific Concept

The conception of the world and man propounded by the Prophets is perfect. All parts of the whole viewpoint are logically woven together, there is no inner contradiction in it. It contains the most perfect interpretation of the events of the whole word and fully explain the entire universal phenomenon. There is nothing relating to the observation or experience of man the interpretation of which cannot be made in the light of this conception. Hence it is a scientific doctrine and is valid by the definitions of the world ‘scientific’. Again no other observation or experience has exploded the validity of this doctrine. Hence it still holds good. It cannot be included among the exploded myths. Our observation of the system of the universe also makes this view point appear the most probable. The phenomenon of the marvellous organization of the universe forces on us the conclusion that it is more rational to believe in the existence of a Supreme Administrator rather than to deny His existence. Similarly, on the evidence of this vast organization of the universe, it is a much more reasonable to conclude that it is a centralized system and that a Single All-Powerful Authority controls this system rather than to infer that the universe is a decentralized system which is ruled over by several authorities. In the same manner upon observing the grant wisdom working behind the glorious management of this universe, it is more rational to infer that the system of the universe is constructed according to a wise design and purpose, and, on the same evidence, it appears far from reason to believe that there is mere child-play.

Again when we carefully consider the fact that the system of this universe constitutes a State and man forms a part of this State, it appears quite reasonable to believe that there should be no provision for the independence or unaccountability of man in this system of State. Man’s true status should be that of a subject. On these grounds this viewpoint appears to us the most reasonable.

A Practicable Creed

Looked at from the practical angle this view point appears feasible too. A whole scheme of life complete in every detail emerges out of this creed. Philosophy and Ethics, Science and Crafts, Literature and Art, Politics and System of Government, Peace and War, International relations- in fact this creed furnishes eternal grounds for all aspects and every need of life. There is not a single field of life in which a person need look outside of this creed for guidelines.

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Chapter 9

IMPACT OF THE ISLAMIC IDEOLOGY

We have now to observe as to what sort of attitude in life is formed by the Islamic Ideology and what consequence emerge out of it.

Impact on Individual Life

In contrast to other doctrines based on Ignorance, the Islamic creed builds up a responsible and disciplined attitude of life among individuals. Faith in the doctrine of Islam implies that man should not deem himself the master of his body, physical powers or anything in the world and should not consider him self free to use them at will. Instead man should look upon these things as the property of God and make use of them in conformity with the Divine Law. He should take his possessions as a trust from God and while using them, should never forget that he has to render full accounts for their use to a Supreme Authority from whose sight no individual deed is hidden nor is He unaware of even the innermost of man. Evidently a man who renders allegiance to Islam will abide by a code of rules under all circumstances. He can never let his passions go berserk like an untamed beast. He can never become a tyrant or a corrupt person. His integrity is above board and he is truth worthy. There is no need of external pressure to coerce him into obeying the laws. His inner self becomes subservient to a Supreme Moral Discipline which keeps him steady on the path of righteousness and equity even under those circumstances when there is no risk of punishment at the hands of a worldly power. It is impossible to imagine any other means of producing individual of such impeccable and dependable character in society than the fear of Divine Retribution and a realization that all things in man's possession are a trust from God.

Moreover, this viewpoint of life not only transforms an individual into a man of action but also diverts his efforts from the attainment of selfish, sensual or nationalistic ends with a view to achieving lofty aims of justice and morality. It is impossible to find a more dynamic, more productive and a man of more righteous action than the one who entertains the following opinions about himself that:

I have not been sent unto the world without any aim; instead God has created me to discharge a duty; the aim of my life is to perform deeds that please God rather than live to please myself or my relations;

I shall not be spared until I have rendered full accounts as to how and to what extent did I expend my energy and time.

This viewpoint of life produces individuals of such excellence that it is difficult to imagine that any other view point can inculcate a better sense of values among its individual devotees.

Impact on Collective Life

Let us now analyse the impact of the Islamic viewpoint of life on the collective life of mankind. In the first place, the Islamic faith changes the foundations of the human society. According to this doctrine all persons are the subjects of God. Hence all enjoy equal rights, equal status and equal opportunities. No individual, family, class, nation or race has any superior or preferential rights or rights of dominance over other people. In this way the concept of man's dominance or superiority over other men is rooted out, and all evils arising out of Monarchy, Feudalism, Aristocracy, Brahmanism, Papal rule and Dictatorship are instantly knocked down. The doctrine of Islam also removed all prejudices of tribe, nation, race, country or colour which have been the major cause of bloodshed in the world. According to the Islamic faith, the whole earth is the property of God. All men are the progeny of Adam and Creatures of God. Merit is attained by virtue of purity of morals and fear of God and not on account of race, genealogy, goods, wealth, or the white or pink colour of the skin. Distinction is conferred on those who fear God most and practice piety and carry out ennoblement of their souls.

Similarly, the Islamic viewpoint completely alters the basis of social links, inter-relation, difference or distinction between man and man. Those man-made principles which form the basis of collective social life or social conflict have groups and have raised insurmountable barriers between these groups. Race, country, nationality or colour cannot be changed by man nor do they permit of social mobility from one section of mankind to another. In contrast to this, the Islamic viewpoint establishes the basis of social life or conflict upon the secure foundations of firm conviction in God and obedience to His Commands. Those who renounce supplication to creatures and bow their heads before the Creator and acknowledge the Divine Law as the governing principle of their lives, all these constitute one community. Those who act otherwise form a separate community. In this way, all differences are levelled, save one. And even this difference is not insurmountable. It is possible at all times for a person to change his convictions and his way of life and thus move out of one group to embrace the fold of another. If it is possible to form a united community of the peoples of the world, it can be founded only on the principles of Islam. All other doctrines split up the mankind: Islam welds peoples together into one united brotherhood.

The Sovereignty of God

Subsequent to the introduction of these reforms the society which emerged on the principles enunciated by Islam is a society, the attitude, spirit and social structure of which undergoes a complete transformation. In this society, the basic principle on which the State is formed is that Sovereignty lies with God, not with man. God is Sovereign Ruler; He is the Law-giver. Man functions only as a vicegerent of God. To start with, this political system wipes out all those evils which arise out of a system in which laws are framed by men and man rules over man. The striking distinction of this kind of State System is that a spirit of piety and service to God pervades over the system. The rulers and the ruled both understand that they are directly accountable to God Almighty Who is Omnipresent, the Knower of the seen and the unseen. The citizen pays taxes as donations in the service of God; the tax-collectors and the men responsible for spending the tax money consider it the wealth of God and themselves only as its trustees. From an ordinary policeman to the Judge and the Governor, every State official performs his functions in the same frame of mind in which he performs service to God, for both are equally acts of devotion to the Almighty and in both cases the same spirit of piety and dread of Divine Authority is required. The virtues sought out among the candidates whom the citizen elect from among themselves to act as the representatives of God on earth are the fear of God, trustworthiness and integrity of character. In this process only those persons are elevated to the position of power and authority in society who surpass other citizens in moral excellence. Islam permeates society and culture with the same spirit of piety and purity of morals. The keynote of this civilization is Service to God rather than slavery to passions. Almighty God is the Arbitrator between man and man; relations among men are regulated by the law of God. Since the Law-Giver is free from all sensuality and self-interest and is All-Knowing and Wise, His Law, therefore, suppresses every possibility of the rise of mischief or tyranny in this society for all times to come. The Divine Law, however, makes due allowance for every aspect of human nature and makes provision for every human need.

Time does not allow me to present before you a complete picture of the structure of society which can be raised on the principles of Islam. You can, however, form an idea of the kind of attitude, its consequences and possibilities which emerged from the viewpoint regarding man and the universe presented by the Prophets of God. It is not a utopian State the blue-print of which is drawn on paper only. The existence of a society and a state raised on this viewpoint is a historical fact. No better citizens and no Humanitarian State better then the one created by the Islamic Concept of the universe have ever existed on the surface of this earth in the whole history of mankind. The sense of moral responsibility among the citizens of this State had developed to such an extent that a desert woman, who had got pregnant as a result of illicit intercourse, despite the knowledge that she would be mercilessly stoned to death for this crime, came of her own accord, pleaded guilty and requested that the punishment be enforced on her. She was released without taking surety or bond and was told to come back after the delivery of the child. She turned up from the desert after the birth of the child and repeated her request to be punished. This time she was told to suckle the infant and return when the weaning period was over. The woman went back to the desert and was not subjected any surveillance by the police. At the end of the suckling period, the woman presented herself once again and implored the judge to cleanse her of the sin of a adultery by enforcing the law on her. She was stoned to death and the people prayed for God’s blessings on her. When a man caskally remarked: “What a lewd woman she was!” he was severely reprimanded and it was observed:

“By God! This woman has made such penitence that even a corrupt tax-collector would have pardoned by God if he had made a similar recompense”.

Such was the moral calibre of the citizens of that State. And what of the State itself? It was a State the total receipts of which amounted several millions of rupees. The treasuries of that Government were overflowing with capital revenues from Iran, Syria and Egypt. And yet the Head of this State received paltry sum of Rs. 150.00 per mensum as salary. Among the citizens of this State, it was difficult to find a single person deserving alms.

Even after this historically successful experiment an individual is not prepared to believe in the validity of The Prophets' view point about the nature of the universe and position of man in the cosmic system, there is no other way in which such an individual may be persuaded. God, angels and the life in the Hereafter are not open to the direct view of any man. In the absence of direct observation, experience is the best guide to determine the validity and existence of a phenomenon. Take an example. A physician on examination of his patient is unable to determine the real defect in his internal system. In this case, the physician administers various medicines and waits to see which medicine reaches the target in the dark recesses of the human body and eliminates the defect. The fact that a certain medicine proved efficacious in curing a disease is a proof positive that this particular medicine was the only suitable means for removing the defect in the system of human body. Similarly, if the defaults of the mechanism of human life cannot be removed by any other ideological system and can be set right only by the solution offered by the Prophets it is a proof positive of the fact that the Prophet's viewpoint is compatible with the reality of the case. This universe is a Divine State and there is surely a life beyond this life in which man shall be obliged to render full account of his deeds in the worldly life.

Some may think it pretentious of me to write a foreword to a book by an Islamic thinker as outstanding in our time as Mawlana Mawdudi, especially when any need to introduce the eminent author or his remarkable book *Towards Understanding Islam* has been magisterially fulfilled by Brother Khurshid Ahmad. *Towards Understanding Islam* has already made its mark and this edition is only an improved English version. However. I can hardly neglect this opportunity to express our gratitude to Allah, *subhanahu wala'aia* for having enabled us to bring out a new revised version of a book which has so deeply influenced such a large number of men and women. Only recently I received a letter from a friend in Brazil, saying how a leading journalist had embraced Islam purely because of the simple and persuasive exposition of the Islamic way of life in *Towards Understanding Islam.* There must be innumerable other examples of a similar kind and I hope that the book will be even more effective in its present form.

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Chapter Five: Modern Isms and the Sick Nations of the Modern Age

- Intellectual Subjugation — Why?
- Decline of Islamic Civilization in the Indian Subcontinent
- The Sick Nations of the Modern Age
- Man-made Law vs Divine Law
- Suicide of Western Civilization

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Intellectual Subjugation-Why?[1]

Supremacy and domination is of two kinds: moral and intellectual supremacy and material and political domination. A nation acquires moral and intellectual domination when its thought supercedes all the current theories and philosophies with the vigour and force of intellect and reasoning with other nations conceding and adopting its views. Their minds are swayed by its concepts, belief and theories and their attitudes are cast into its mould. Its civilization rules supreme, its learning becomes an authority and standard in the fields of study and research, its findings pass as the last word in the world of knowledge and anything rejected by it stands automatically condemned. The second form of domination is possible when a nation becomes materially powerful enough to render other nations incapable of maintaining their political and economic freedom, captures their sources of revenue fully or partly and also acquires administrative control on them. Similarly, there are also two forms of slavery and subjugation, intellectual as well as political. Both of these forms conversely reflect the qualities of the two forms of domination stated above.

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[1] This article was originally published in the Urdu monthly magazine *Tarjumanul Quran* edited by Syed Abul A'ala Maududi in its issue of September, 1934.

Both these forms are, in a way, quite different with each other. Intellectual domination, nor vice versa. But it is the law of nature, that a nation which applies its mind, and forges ahead in the field of discovery and research, leads sooner or later in material progress and development as well. A nation which becomes stale and dormant in the intellectual field is not only doomed to decline mentally, but also starts losing materially. Now, as domination is a result of thrust and force, subjugation is a logical fruit of inertia and weakness, hence the weaker and backward a nation, the more it is prone to slavery and subjugation.

The nations, which are sturdy and steadfast intellectually as well as materially, rule the minds and bodies of the weak and dormant nations. The Muslim nations of today are undergoing this dual slavery. Some of them have surrendered completely to intellectual as well as political subjugation, while others suffer, more or less, from intellectual slavery. How unfortunate that there is not a single Muslim country which is completely free politically and intellectually in the real sense. If there are any Muslim states, politically independent and autonomous, they too are not totally free from intellectual slavery. Their schools, their offices, their markets, their institutions, their houses, and even their bodies provide an eloquent testimony of the domination of western life-style, western thought, and western arts and learning. They think with western minds, see with western eyes, and tread the ways of west, consciously or unconsciously. They have come to believe as correct what the west claims to be correct and believe as wrong all that is regarded as wrong by the West. Their criteria of truth, veracity, manners, civilization, morality, and humanity are subject to the standards of the West. They measure their faith and creed, thoughts and concepts, culture and civilization, morals and manners with the same western yardstick. Every thing that comes up to the western standards is highly satisfying and a source of pride for them, but it stands rejected consciously or unconsciously, if it does not conform to the western standards. Some discard it openly, while others feel pinched in heart and try to bring it to the western standard by any means. If the independent Muslim countries behave like that, what can be said about the subjugated Muslim nations.

Why this slavery? Its explanation requires the volume of a separate book, but briefly it can be put as under:

Intellectual domination in fact based on ideational casuistry (Ijtihaad) and scientific research. The nation which forges ahead in this field leads and guides the entire world. Its thinking dominates all the contemporary philosophies and thoughts. The nations, who lag behind, are left with no option but to become camp followers. Their views and beliefs lose all force and appeal, and they cannot maintain their hold in the field of intellectual pursuits and research.

The Islamic thought dominated the entire civilized world. The whole world, consciously or unconsciously, submitted itself to Islamic values and adopted the standard of good and evil, vice and virtue, right and wrong as enunciated by Islam and adjusted its thought and actions in the framework of Islamic standards. But when the Muslims stopped producing men of thought and vision, and gave up thinking, research, discoveries and inventions, they virtually retired from academic pursuits and ideational casuistry and stepped down the pedestal of world leadership.

On the other side Western nations pushed forward. They explored the secrets of universe and discovered many of the nature's hidden sources of energy. Its consequences were quite natural and logical. The Western nations wrested the leadership of the world, and the Muslims had to surrender and submit to the West as the world itself had once bowed down before them.

For about four to five hundred years the Muslims had been sleeping on the cosy bed spread by their forbears while the Western nations kept busy in scientific research, inventions and discoveries. Then all of a sudden, the Western nations emerged and swept the entire world within a century. Awaking from the deep slumber, when the Muslims opened their eyes they found that the Christian Europe was armed both with pen and sword, and was ruling the world through both the forces. A negligible group tried to put up resistance, but it had neither the force of pen, nor the power of sword. So it suffered defeat after defeat. The majority of the Muslim *Ummah* preferred to tread the path and follow the traditions of the weak and down-trodden people.

The ideas, theories, and values propounded by the West, backed by the force of sword, strength of reasoning and scientific evidences, with illusory beauty and elegance captured the minds of the easy going and overawed Muslims who adopted these ideas as an article of faith. Old religious beliefs, moral values and cultural traditions continuing just as a heritage of the glorious past were washed away by the new forceful trends and it was taken for granted that whatever comes from the West is not only right but also a criterion of correctness and accuracy.

The nations which faced confrontation with the Western life-style had either no life-style of their own or if, at all, they had any life-style they had no strong base and footing to be able to maintain and preserve its characteristics against any other civilization. Some of the nations had nothing much different in concept and principles as compared with the onrushing way of life. All such nations very easily absorbed into the western life-style without any serious clash.

But the case of Muslim *Ummah* was quite different. They had a very strongly-based and full-fledged civilization of their own, having a complete code of life, covering every sphere of activity, both in theory as well as in practice. western life-style is diametrically opposed to the Islamic civilization. Hence both clash with each other at every step. This constant encounter is playing havoc with the ideological as well as practical life of the Muslim world. The philosophy and science, which has nurtured the western life-style have been heading towards atheism, godlessness, religion and materialism for the last five to six hundred years. It is in conflict with religion since its very inception. To put it more correctly this life-style is the outcome of conflict between religion and science.

In fact the study of universal laws, contemplation over its phenomena, and drawing results through analogy and reason is not at all against religion. But as ill luck would have it the advance of Europe in the field of science and knowledge during the renaissance period was illogically resisted by the papacy blindly following the old and stale Greek philosophy as the foundation of their faith. They feared that their religion's edifice shall come crashing down to the ground if these modern scientific researches and discoveries were accepted.

This misconception led them to resist and even resort to the use of brutal force against new scientific theories and discoveries. Inquisitions were set up and the scientists, inventors and philosophers were awarded barbarous and horrible punishments. But this movement could not be suppressed and gained momentum because it was a geniune awakening. This upsurge of the freedom of thought finally wiped out the papal and ecclesiastical overlordship.

Initially, the fight was between the Church and the upholders of the freedom of thought. But as the Church represented religion in its fight against liberal thinkers, this fight turned into a war between progressive thinking and Christianity or religion.

It resulted in a general impression that religion as such is opposed to scientific pursuits, progress and freedom of thought. Whosoever followed the scientific way of thinking and research was *ipso facto* supposed to work on notions other than religion. Religion believes in a supernatural power as the basic cause and a controlling force behind all the signs and phenomena of this physical world. But this theory was rejected simply because it was the view of those who opposed progressive thinking and scientific pursuits.

The exponents of science and research considered themselves duty-bound to solve the riddle of the universe without taking into account any supernatural power or God and condemn as unscientific every theory that propounded God's existence while discussing the issues of this universe. Thus the thinkers and philosophers of the new age became deeply biased against every concept of Divine authority, God, spiritualism and super natural forces.

This biased mind was not governed by any reason but by roused sentiments and enraged reaction. They discounted and disowned the concept of God; not because of any logic or reasoning, but only on the basis of negative thinking that the enemies of scientific research and freedom of thought subscribe to that concept. This very irrational attitude and thinking worked behind all their rational and scientific pursuits during the subsequent five centuries.

Though from the very outset the Western philosophy and science both went totally against any Divine existence, nevertheless, besieged by religious surroundings they somehow pulled on by accommodating God alongwith naturalism. But with the passage of time naturalism had the upper hand and concept of God and every thing transcending physical world associated with God was totally washed off their minds and the climax was reached when they denied the existence of everything except matter and velocity.

Science now stood as synonymous with

naturalism. And the theory that "what cannot be measured and weighed does not exist at all", was established as an article of faith by the modern thinkers and philosophers. The history of western science and philosophy testifies to this fact. Descartes (died 1650), who is acknowledged as the father of the western philosophy, was a strong believer in God and permanent existence of spirit side by side with the matter. But the same Descartes introduced the theory of mechanical explanation of the phenomena of the physical world which eventually relapsed into pure materialism within no time. Hobbes (died - 1679) went a step further and openly opposed the existence of any super-natural power. He regarded the system of universe and every thing in it as mechanically explainable. He did not believe in any role of any psychic, spiritual or rational force in this material world. But he also believed in God because to believe in a Cause of the Causes is a logical requirement. It was the same period when Spinoza (died - 1677) came into picture, as the greatest exponent of rationalism in the 17th century. He saw no difference between matter, spirit and God, and fused God and the universe in a single whole, refusing to accept God as absolute authority in this single whole. Leibnitz (died - 1716) and Locke (died - 1704) believed in God, but both of them were inclined towards naturalism. This was the 17th century thinking and philosophy in which concept of God and naturalism worked side by side. By then the science had not fully assumed the colour of atheism. None of the exponents of science, including

Copernicus, Kepler, Galilleo and Newton, was an atheist. But they probed the mysteries of the universe, looking for forces, other than the Divine theory, running the universe and the laws under which this system was working. This disregard of Divine existence and authority was actually the very seed of atheism and naturalism which the freedom of thought produced. But the 17th century thinkers were not conscious of it. They could not draw a line between naturalism and the concept of God and believed that both conflicting assertions could pull on together.

By the 18th century, it had become crystal clear that any way of thinking which probed the system of universe ignoring God's existence shall ultimately result in materialism, atheism, and secularism. Eighteenth century produced liberal philosophers and thinkers like John Toland, David Hartley, Joseph Priestley, Voltaire, La Mettrie, Hol Bach, Cabanis, Denis Diderot, Montesque, Rosseau, and others who either openly rejected the idea of God, or if at all some of them cared to accept Him, they did not go beyond allowing Him the status of a constitutional monarch at the most, who has retired after setting this universe in motion and has nothing to do with the running of this system. These philosophers and thinkers would not accept the existence of any entity beyond the physical world and the world of matter and velocity. They considered only those things as real which could be observed and experienced. Hume strongly supported this approach through his theories of empiricism and scepticism. He laid stress on experience as a criterion for the soundness of any philosophy and logic. Berkley tried his level best but failed to stem the tide of materialism. Hegel tried to project idealism. Kant found out a via media and said that existence of God, eternity of soul and freedom of will, are beyond human comprehension. These are not to be comprehended but only to be believed, as practical wisdom demands belief in them. This was the last attempt of rapprochement between God worship and naturalism that failed. It was quite irrational to fear God or to solicit His pleasure or to believe in Him just to protect moral values although reason and logic, out of sheer ignorance, had declared God a mere figment of imagination or at the most inert and powerless being.

Materialism reached its zenith in the 19th century. Vogt, Buchner, Czolbe, Comte, Moleschotte and other thinkers and philosophers denied the existence of every thing except matter and its properties. Mill projected empiricism in philosophy and utlitariansim in ethics. Spencer forcefully projected the theory of philosophical evolutionism, automatic emergence of the system of universe and the life in it. Discoveries in the fields of Biology, Physiology, Geology and Zoology, progress of practical science and abundance of material resources confirmed, to the chore of their hearts, the idea that the universe came into being by itself. It was not created by anybody. It is automatically functioning under some fixed laws. No body is running it. Its evolution is going on by itself. No super-natural control is directing this automation. Life is not injected in this lifeless matter on anybody's command. Matter gains life because of its organic evolution. Growth, volitional movement, senses, consciousness and thought are all properties of this evolutionised matter. Be they animals or human beings all are working mechanically under physical laws. Each and every part of these machines is acting according to its fitting and placement. They have neither any option, nor any free will. Disturbance in their arrangement and exhaustion of their energy is their death, which is synonymous with its absolute extinction. When the machine is broken down, its properties are also lost. There is no possibility of its revival or resurrection.

Darwin's theory of evolution played a remarkable role in justifying this concept of naturalism and materialism and developing it into a logical, reasonable and scientific theory. Darwin's book "Origin of Species", first published in 1859, is considered a revolutionary contribution in the world of science. His reasoning, that appealed and captured the minds of 19th century's scientists, authoritatively confirmed the theory that the universe can function without God. No other cause is needed for the phenomena of nature except the laws of nature themselves. The evolution of life from the lowest to the highest grade is the result of a gradual evolution of nature which is bereft of wisdom and reason. Human beings and other animal species are not the creation of any Creator with any purpose. It is only the evolution of the same live mechanism that once used to creep in the form of a worm, and later evolved in the form of an intelligent and rational being after passing through a struggle for existence, a process of survival of the fittest, physical superiority or natural selection.

The western civilization is the product of this very philosophy and science. There is no room for any fear of an all-powerful God, nor any quest for any revelation from God or Prophetic guidance, nor any concept of life after death, nor any danger of accountability of the actions and deeds in this world, or of any personal resistibility, nor any possibility of any goal of life over and above animal aspirations. It is a purely materialistic civilization. Its whole system is devoid of the concepts of compassion, fear of God, straightforwardness, truthfulness, urge for the right, morality, honesty, trustworthiness, virtue, modesty, piety and chastity which form the foundations of Islamic civilization. Its ideology is diametrically opposed to the Islamic concept. It leads the mankind in a direction contra Islam. Western civilization strikes at the very roots of that concept of ethics and culture which is the base of Islamic civilization. It builds its individual and collective character on a pattern that cannot afford and adjust with the structure of Islamic civilization. In other words Islam and western civilization are like two boats sailing in totally opposite directions.

Any attempt to sail in both the boats at a time shall split the adventurer into two pieces.

Unfortunately the era in which this civilization attained the heights of materialism and atheism, the Muslim countries, right from Morocco to the far East, succumbed to the onslaught of the western nations. It was a two-pronged attack simultaneously, with sword as well as with pen. Overawed and shocked by the sweep of western nation's political domination, the Muslims could not resist the onslaught of the western science and philosophy. The Muslim nations subjugated by the western nations were all the more pitiable. They had to acquire western education to safeguard their mundane interests. As this education was not acquired in quest of knowledge and the western teachers were approached with inferiority complex, the budding Muslim generation was deeply influenced by the western thought and scientific dogmas. Their minds and thinking were moulded in western frame. Western concepts infiltrated deep in their hearts. They could not dare to judge western ideas width a critical mind, distinguish between the right and wrong and choose the right alone. They could not develop the acumen to think and contemplate independently and with confidence and formulate opinion on the basis of their own deductions. As a result, we find the foundations of the Islamic civilization shaken. The frame of mind that could think and interpret in Islamic way is badly deformed. West-oriented frame of mind cannot adjust with Islamic way of thinking by its very nature. Unable to adjust and accommodate the principles of Islamic civilization, it is by no means surprising if evernew doubts and suspicions crop up in their minds about the details of Islamic concept of life.

No doubt, majority of the Muslims still believes in Islam as the truest concept of life and wants to remain Muslim. But influenced by the Western thoughts and civilization, the minds are deviating from Islam, and this deviation is increasing day by day. Not to speak of political domination and suzerainty, western thought reigns supreme in the intellectual field all the world over. It has so changed the angles of vision, that it has become difficult to look into the facts with a Muslim eye and to think in the Muslim's way. This difficulty cannot be removed until and unless the Muslims produce free and independent thinkers. Islam today needs a renaissance. The works and research of the Muslim scholars and thinkers of the past cannot adequately guide and assist in solving the problems of today. The world has changed a lot. It is not possible to revert it through any back gear to a state 600 years back. Leadership of the world could be acquired only by those who can lead the world onward on the path of progress instead of pushing it backward. If Islam is to lead the world it must produce such thinkers and researchers who could demolish the very foundations of western civilization by dint of their superior thinking and research and discovery. They should work out a new philosophy based on Quranic method of scrutiny, observation and research of pure Islamic thought. They should erect quite a new structure of natural science on the foundations laid down by the Holy Quran. They should counter and demolish the atheistic concept and the theory of Universe with full force and conviction so that it prevails over all other concepts, ideals and theories. The civilization and culture of Islam based on truth and realities could thus finally replace the materialistic western civilization.

Whatever has been said above can be put in an allegory. Suppose this world is a railway train driven with the locomotive of thought and research by a team of thinkers. Naturally the train shall always move in the direction of the driver's choice. The passengers cannot but travel willingly or unwillingly in that direction. The passenger, howsoever unwilling to travel in that direction, can at the most turn his face towards his desired direction. But by doing so he cannot change the train's direction. There is no way out to change the direction except by taking over the locomotive and turning its face towards the desired direction. The drivers do not subscribe to the concept of God and are quite ignorant of Islamic way of thinking. The train is rushing towards atheism and materialism alongwith its passengers, who are getting farther and farther away from their real destination. If the direction of the train is to be changed, some believers in God should rise to occasion and wrest the locomotive's control from the atheists. Without it, the train's direction shall not be changed despite all our fuming and fretting and loud protests. The train shall continue its journey in the direction the atheist drivers have chosen.

2

Decline of Islamic Civilization in Indian Sub Continent[1]

Most of the Islamic world comprises those countries which had been annexed by the Muslim Mujahideen during the first Hijrah century. Conquerors with a difference as they had been, they were not motivated by any lust of expansionism or hoarding of wealth. They had burnt their boats to set the *Kalimah* (word of Allah), reign supreme all over the world. They sought not the pleasures and fancies of this world, but of the hereafter. They did not just conquer the states to draw monetary and material benefits, but attracted their people into the fold of Islam and absorbed them all or most of them in this divine religion. These converts were imbued so deeply in the Islamic thought and etiquettes, that they became the preceptors of Islamic teachings and zealous advocates of Islamic civilization. Then there were countries which were annexed later, when the revolutionary Islamic zeal was on the wane and the Muslim conquerors civilization. Then there were countries which were annexed later, when the revolutionary Islamic zeal was on the wane and the Muslim conquerors succumbed to the temptation of expansionism in disregard of their struggle in the cause of Allah. Yet Islam succeeded in gaining ground and spreading its roots there, and acquired the status of State religion and national cult.

Unfortunately India's case is different from both the above mentioned categories. No doubt Islamic teachings and civilization had their impact in a limited area of this country conquered in the first Hijrah century, but that influence was washed away by the Baatinites. In the subsequent conquests, the conquerors devoid of the zeal and qualities of the first century Muslims, concentrated their activities on expanding their empire instead of spreading Islam, and extorted fealty and tribute for themselves instead of demanding obedience to Allah and His Prophet. Consequently, bulk of the people remained non-Muslims even after centuries of Muslim rule. Islamic civilization could not take roots in the masses. Those who embraced Islam could not get proper seasoning in Islamic ways of life and fundamentals of religion. Therefore Hindu rites and customs persisted among them., Rather, due to social intermingling and adjustment with the Indians' pantheistic views, even the well-versed incoming Muslims adopted non-Islamic ways and customs. Study of the Muslim India's history and the existing conditions reveals the stark fact that the influence of Islamic ideology was not deep and strong and social atmosphere was not purely Islamic even when the political domination of Muslims was overwhelming. Although the Hindu religion and culture was in itself very weak and, being the religion and culture of a subjgated and subdued nation, was still weaker, yet it had a sway over the vast majority of the country due to the indifference and thoughtless tolerance of Muslim rulers. Owing to this free hand to the Hindu culture and inadequate arrangements for Islamic education and upbringing, most of the converted Muslims could not develop firm conviction in Islamic ideology and adequate grooming in Islamic way of life in the absence of true Islamic atmosphere.

In 18th century the Muslims lost even the political hold which was the mainstay of the Islamic civilization in India. The Muslim empire of India was first split into a number of small states and later these states were liquidated one by one by Marahattas, Sikhs and British colonialists. Within a century the Muslims, who had been the masters of their destiny for centuries, were subjected to slavery of Britishers, as Destiny gave its verdict in their favour. As the British empire expanded in the four corners of India, the Britishers got hold of all those sources of strength and inspiration that nurtured Islamic civilization in any way. They replaced Persian and Arabic language with English as medium of instruction, repealed Islamic laws, dismissed Islamic courts, introduced their own code of civil and criminal laws. Islamic laws remained effective only in the matters of marriage and divorce of Muslims. But even this Muslim Personal Law was enforced not through Qazi courts but by common civil courts headed mostly by non-Muslims who mutilated and interpreted the "Muhammadan Law" off and on according to their own whims. Over and above all these drastic changes, the British Government made it a point to demoralise the Muslims, being past rulers of India, by crushing them economically and erasing each and every sign of Muslim rule and supremacy in the Indian society. They demoralized the Muslims to such extent that the Muslims forgot their past glory. They reduced the Muslims to a pauper, ignorant, corrupt, depressed and socially inferior community.

Final blow to this declining nation was the debacle of freedom movement in 1857. The Muslims lost not only political power absolutely but also their morale. They sank deep in despondency and disgrace. British raj depressed them so much that they lost all sense of national self-respect. Plunged in the depths of ignominy and backwardness they were forced to believe that their security and survival now depended on unqualified submission to the Britishers. Honour and respect lay in serving them, and progress was only possible through blindly imitating them. Their own heritage of learning and civilization carried no weight in their estimation, rather they looked down upon it as a source of shame and disgrace for them. During the later half of the nineteenth century when the Muslims endeavoured to recover, they were suffering from two weaknesses.

Firstly, they lacked confidence and conviction in Islamic ideals and culture and were surrounded by un-Islamic environments and a corrupt society suffering from false and baseless notions.

Secondly, they were undergoing not only physical slavery with all its evils, but their hearts and souls had also succumbed to this subjugation, having been virtually deprived of all the vitalities and virtues essential for the survival of any culture and civilization.

Suffering from this dual weakness, when the Muslims tried to struggle for recovery and revival, they found that the British empire had very cleverly blocked all the openings towards economic progress and development, and the only way open was through English schools and colleges. Muslims were now left with no option but to go through English education. A forceful movement was consequently launched by Sir Sayyad Ahmed Khan which succeeded in making Indian Muslims realise the need for English education. All the conservative resistance proved futile. All those who weilded any power by dint of wealth, prestige, and influence supported this movement.

The Indian Muslims rushed towards English education. Only the scum of the Muslim community was left for the religious schools with no option but to lead prayers in the mosques and teach in religious institutions, deprived of all resources and support. The talented children of the affluent class were sent to the English schools and colleges where the secular and materialist education moulded the budding minds and hearts in its own concepts and ideals through western thought and teachings.

This was the last quarter of the 19th century, when materialism was at its zenith in Europe. Religion had been completely routed by science and technology in the 18th century. The old concepts of politics, economics, sociology and ethics were discarded yielding to modern philosophy and various pursuits of science. Europe had produced a novel civilization based entirely on modern theories and concepts. This great revolution completely drove out religion with all its concepts and principles from practical day to day life. Yet the religious beliefs still occuppied a corner in the imagination of people which was now the target of the modern thinkers and philosophers.

Although modern science had not produced so far any conclusive and convincing proof (worthy of being called proof) against the Divine theory of the universe, yet the "rationalists", not by force of any reason, but because of their innate inclination, were inimical to God and allergic to the Divine guidance, and because of their leading role in the fields of learning and reason, they succeeded in creating a theophobia which spread far and wide like an epidemic. It became a fashion to deny the existence of God, to say that the universe came into being by itself, and is working automatically under natural laws, to dub God-worship as a superstition, to condemn the religion as non-sense, and religiousness as narrow mindedness and obscurantism. A person not even remotely concerned with philosophy and science, and having done no research in any field, rattled out modern views just to be lionised in the society as an enlightened person. To utter even a word in support of spiritualism and super-natruralism amounted to infidelity (*Kufr*). Even a most renowned scientist would have his image tarnished if he dared to express himself in favour of any super natural power. His name and fame would go down and he would lose all his academic importance and stature, and stand disqualified and despised in scholastic circles.

Darwing's "Origin of Species", published in 1859, added fuel to the fire of naturalism and atheism, though his arguments in defence of his own theory of evolution were weak and lacking proof in this process of evolution, not one but many links before and after every existing link were missing. The scientists including its greatest exponent,Aldous Huxley, were not satisfied with this theory even then. It was nothing but the theophobia which induced them to gulp the irrational Darwinism. It was given utmost projection and used as an effective tool to counter religion, as the rationalists wrongly took this theory as a proof of their assertion (though this theory itself needed proof) that the universe is functioning according to its own natural laws without the direction and control of any super-natural power. Exponents of religion opposed this theory and the Bishop of Oxford and British Prime Minister Gladstone spoke to the best of their ability against it in a general meeting of British Associations, but lost the debate and suffered defeat.

The exponents of religion were so much outwitted by this scientific atheism that Darwin was allowed burial in te Westminster Abbey, the highest honour which the Church of England could confer on any person. It was despite the fact that Darwin was in the forefront of the struggle to eliminate religion from Europe and had played a very prominent role infusing atheism, secularism and Manicheism, finally giving way to Bolshevism and Fascism.

This was the period when our new generation was in schools and colleges, learning western concepts and theories and adopting western culture. Unaware of Islamic teachings, raw in Islamic culture, overawed by the Bitish rule and fascinated by the Western culture, the budding generation joined English schools. The first impact of this atmosphere was a drastic change in their outlook and they turned inimical towards religion. Under the influence of this tutoring they swallowed, without any doubt or hesitation, whatver was conveyed to them from the western side, but demanded reason and justification for everything put before them with reference to the Quran and Sunnah and the authorities on Islam. With this background and with quite a changed approach, the western sciences studied by them developed in them a thinking quite opposite to the Islamic principles and teachings.

Religion, according to the Islam, is a code of life, while according to the Western concept, it is exclusively a personal and private affair, having nothing to do with practical social life. Islam gives prime importance to faith in Allah, while the secular West does not believe in the existence of Allah. The entire structure of Islamic civilization is based on the belief in the Revelation and Prophethood while the West ridicules revelation and the institution of Prophethood from Allah. Belief in the Hereafter is the foundation stone of the entire moral and social system of Islam, while the West does not even acknowledge the idea of the life hereafter. The acts of worship wich are obligatory in Islam are regarded as an obsolete heritage of the era of ignorance by the west which is of no use today. Similarly the Islamic concept of culture and civilization is altogether different from that of the West. According to the fundamentals of Islam, Allah Himself is the legislator, His prophet is the exponent and interpreter of law, and the mankind is just to obey the law. But the West does not concede any authority of legislation to Allah. According to them Parliament is the sole legislator and the people elect these legislators. Islam stands for the sovereignty of Allah, while the West believes in the total sovereignty of the people. Islam stands for internationalism and West for nationalism. In economics, Islam lays stress on lawful earnings, social welfare and the uplift of the have-nots through *Zakat* (poor-due) and *sadaqaat* (charity), and prohibits interest, while the entire western economic system is running on interest. Moral values in Islam are based on answerability in the life hereinafter while the West believes only in mundane benefits. Thus the course of Islam is entirely different from that of the West in almost every matter, individual or collective.

Difference is quite obvious and undeniable between the approach of Islam and the West on the issues of veil, rights of men and women and their respective responsibilities, polygamy, laws of marriage and divorce, birth control, rights of blood relations and the privileges of spouses. This difference is due to the difference in the approach and basic concept of Islam and the West. Suffering from inferiority complex and imperfect Islamic education and upbringing, when the new generation of Indian Muslims acquired Western education under the tremendous influence of western culture, the result was quite obvious.

They could not imagine to ever examine western concepts critically. Whatever they learnt from the West, they rather took it as a criterion for judging the right and the wrong, accuracy and inaccuracy. They examined the Islamic laws and principles in the light of their imperfect knowledge and understanding. In the case of any difference on any issue they accepted the Western view as right and correct and rejected the Islamic viewpoint as wrong and incorrect and tried to amend and alter the Islamic laws and principles in the light of western concepts.

Whatever may be the benefit of modern education to the Muslims of India, it caused irreparable damage to their commitment to and understanding of Islam and Islamic way of life which cannot be compensated by any volume of benefit.

3

The Sick Nations of the Modern Age[1]

The whole of mankind — Muslims as well as non-Muslims, and the peoples of the East as well as the West — are today beset with a grave evil: their lives are governed by a culture that was born in crass materialism and is now totally steeped in it. The practical policies as well as the theory of this culture are based on perverse and unstable foundations. Its philosophy and science, its ethical values and social systems, its law and politics, in short every feature of this culture, made a wrong beginning and has since progressed in the wrong direction. And it has now reached a critical stage of decline which is not very far from collapse and total ruin.

This culture had its origin among a people who were not blessed with any clear and pure source of divine wisdom. They had their leaders of religion no doubt, but these divines were not endowed with wisdom or knowledge or armed with any law of divine origin. They had no assets or equipment except a fallacious religious concept which was inherently incapable of guiding them along the right lines. On the other hand it could not but act as an obstacle to the progress of science and philosophy. This is precisely what it did, with the result that those who were eager to progress threw religion overboard and adopted a different course where they had no guide except observation, experience, speculation and deduction. And they came to depend entirely upon these undependable guides, which are themselves incapable of functioning rightly without light and wisdom from a higher source of guidance. With the help of these guides, they no doubt made appreciable endeavours in the spheres of thought, research and organization; but in every one of the fields in which they worked, they made a wrong start and set out in the wrong direction. They started from atheism and materialism, and consequently looked upon the universe as an object without a Creator or Master. Similarly, they studied the phenomena of nature and the living creatures with the presumption that there was no reality beyond what could be directly perceived or experienced. With the help of experience and speculation they comprehended the law of nature, but they could not perceive its maker. They found the world of matter at their feet and began to press the forces into their service. But they had no idea that they were not the masters or rulers of this world in their own right but only the vicegerents of the real sovereign. This ignorance of and indifference to, the divine Creator and Master of the universe made the concept of responsibility alien to their minds. And consequently they raised the whole edifice of their civilization and culture on unsound and insecure foundations. They denied God and began to worship the self, which raised to the level of dividing, put them ingrave difficulty. And it is the worship of this false and dangerous god that is now leading them, in all fields of thought and action, to deceptive and dangerous courses. The intermediary stage of these courses are no doubt very attractive, but the last and ultimate stage is total ruin and destruction. It is indeed this false god that has made science a weapon for the destruction of mankind, vitiated morality with self-indulgence, hypocrisy and unfettered freedom, and subjected the economic life of men to crass selfishness and fratricidal conflict. Again, it is this god that had injected the poison of selfishness and self-indulgence and luxurious living into every aspect of social life. It polluted the politics with nationalism, racial discrimination and the worship of power and made it a curse for the mankind. In short, this was the pernicious seed that was sown during the European Renaissance and which has grown over the centuries into a massive and deadly tree. Its fruits are sweet but poisonous, its flowers are attractive but full of thorns, its twigs and branches are green and verdant but are exhaling a deadly breeze which is imperceptibly poisoning the blood of all mankind.

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[1] This article was published in the monthly *Tarjumanul Quran* in its issue of October, 1935 Rajab 1354 A.H. Its English translation by Prof. Khurshid Ahmad was published as a separate pamphlet by Islamic Publications (Pvt) Ltd in 1966 for the first time. The same is reproduced here.

The people of the west, who themselves planted this pernicious tree, are now disgusted with it. It has created such serious problems in all aspects of their life that every attempt to solve them raises countless new difficulties and complications. Any branch that is lopped off is replaced by several thorny branches that turn out to be equally, or even more, dangerous. For instance, the attack on Capitalism has resulted in the birth and rise of Communism. Attempts to cure democracy of its ills have led to the rise of dictatorship. Endeavours to solve social problems have led to feminism and birth control. Efforts to eradicate social evils by law have resulted in large scale lawbreaking and crime. In short, an endless crop of troubles has sprung from this pernicious tree of civilization and cultre, making life hell for the people of the West. These troubles hurt every fibre of their being and they writhe in unbearable pain. Their souls are uneasy and restless and crave for the elixir of life; but they know not where to get it. Most of them still labour under the delusion that their troubles arise from this or that branch of the deadly tree; they are therefore, wasting their time and energies chopping off the branches that appear harmful to them. It has not yet dawned upon them that all the trouble lies at the root, that their system of civilization and culture is poisoned at the heart, and that it is vain and foolish to expect a healthy branch from a rotten root.

On the other hand, there is a small group of rightminded men who have realized that the tree of their civilization is rotten down to its roots. But, since they have lived under the shadow of that tree for generations, and its fruits have become a part of their being and lives, they fail to see what other kind of roots could be capable of growing into a sound tree and yielding wholesome fruits.

In the event, both these groups are in practically the same position. They both badly need a panacea for their ills and troubles, but do not know what that panacea is and where it can be had.

This is indeed the time when the way of life enunciated by the Qur'an and preached by the Prophet of Islam should be presented to the West. Its people should be told that this is the panacea and the elixir for which their souls are thirsting; this is the tree whose roots as well as branches are sound and healthy, whose flowers are fragrant and without any thorns, whose fruit is both sweet and nourishing, and whose breeze is pleasant and life-giving. They should be informed that Islam offers pure practical wisdom and provides a perfectly sound starting point for thinking and theorization. It offers the knowledge that is capable of shaping individual character in the most perfect way. It offers to men a spiritualism that is not meant for monks or other recluses but constitutes a course of solace and peace of mind for men of the world who are involved in the struggle for life. It offers to mankind sublime and stable rules of law and morality which are based upon a comprehensive knowledge of human nature and cannot be distorted in the pursuit of selfish ends. It offers sound and salutary principles of culture and civilization which override unnatural distinctions of class and the artificial ethnic division and seek to organize mankind on purely rational foundations. Moreover, these principles help to bring about a sound and peaceful atmosphere of justice, equality, generosity and fair mutual dealings. This atmosphere rules out any conflict among individual or classes over their respective rights or interests:. on the other hand it ensures ready and wholehearted co-operation among all groups and individuals in the promotion of private happiness and public welfare.

It is time that the nations of the West were warned of the impending catastrophe and told that, if they want to avert the disaster and save their culture from destruction, they should rid themselves of all the prejudices and hatreds that they have inherited from the religious bigots of medieval Christendom, and which they have retained in spite of having discarded all the other legacies of the Middle ages. They should approach the teachings of the Qur'an and the Prophet of Islam with an open mind, grasp and assimilate them and accept them.

The Muslim nations are in a different stage from that of the Western people. Their maladies as well as the causes of their maladies are different; but the remedy that they need is the same as that indicated for the West. They must return to the kind of life and the course of conduct that God has presented in His last book through the agency of His last prophet.

The conditions in which Islam came into conflict with Western culture in the preceding century were very different from those in which it had clashed in its heyday with earlier civilizations. Islam came into conflict with the civilization of Rome, Persia, India and China at a time when it governed and effectively directed intellectual capacities and practical abilities of its followers. They were an active and vigorous people surcharged with the spirit of Jihad—pooling down all their energies and capabilities to uphold the Word of Allah and were prepared to sacrifice even their lives for the sake of their mission and cause.

At the same time they possessed superb intellectual powers and, through their wisdom and sagacity, were able to understand and explain the law of Islam to meet the requirements of changing times. Spiritually as well as materially, they were a powerful and dominant people and were in fact the leaders of civilized mankind. None of the contemporary civilizations could resist their advance. Wherever they went, they revolutionized the people's ideas and way of thinking, their pet theories and morals and habits, their behaviour and outlook of life—in fact they changed the entire fabric of their being.

They were a dynamic people and had an extra-ordinary capacity to influence others, but were not themselves easily susceptible to external influence. No doubt they did adopt what was good in others but their own culture and civilization was so superior and virile that whatever was adopted by them from outside adapted itself to the genius and character of their own civilization, and no external factor could produce any undesirable effect. On the other hand, their impact on other civilizations proved to be revolutionary. Some of the non-Muslim civilizations were totally absorbed by Islam and they lost even their separate identity; others, that had a stronger fibre, were so overwhelmingly influenced by Islam, that their basic postulates and doctrines underwent considerable changes.

But that was in the heyday of Islamic civilization. For centuries the Muslims continued to hold sway over a large part of the world. Their sword as well as their pen ruled supreme. Militarily as well as intellectually they were the greatest power on the surface of the planet. But ultimately their zeal began to waive and their energies began to flag. Their spirit of endeavor declined and they lost the ability to interpret the Shariah in the changing conditions.

The Book that had, for centuries, been the source of all knowledge and the fountain-head of all their power and dynamic existence, was forsaken and began to be treated merely as an object of veneration and formal respect. The precepts and life example of the greatest of men that ever walked over the earth had given their civilization the best of forms possible, a comprehensive and complete system of thought and action, but it was ignored and abandoned. Consequently, their progress was retarded and the running stream of their life and civilization turned into a stagnent pool. They lost the leadership of civilized mankind and the deep and far reaching influence of their thought, sciences, civilization and political supremacy on the other nations of the world began to wane. And then another civilization came on the scene and began to advance rapidly. The principles of endeavour and struggle and intellectual discernment which had been abandoned by the Muslims were taken over by the Western nations. While the Muslims fell into a stupor, the West started for going ahead, acting upon those very principles to achieve progress which the Muslims had forsaken. They marched on until they captured the leadership of mankind which the Muslims lost. And then their sword conquered the better part of the globe. Their thoughts and ideas, arts and sciences, and principles of civilization and culture dominated their lives and engulfed completely their minds and souls.

And when, after many long centuries, the Muslims woke up from their slumber, they found that they had lost the field and that their leadership and eminence in all fields of life was a matter of past, and the nations of the West were ruling the roost. They realized that the western nations were equipped with all the knowledge essential for progress, and their ideas and sciences dominated the world of learning. Their culture prevailed. Their laws held the field. They were the rulers of the best part of the world. The Muslims had lost everything.

Today, Islam and Western civilization are in conflict with each other in very different conditions and circumstances. Western civilization is of course no match for Islam; indeed, if the conflict had been with Islam as such, no other civilization could possibly have the better of Islam. But the tragedy is that Islam with which Western civilization happens to be in conflict today is a mere shadow of the real Islam. The Muslims are devoid of Islamic character and morals, ideas, and ideology, and have lost the Islamic spirit. The true spirit of Islam is neither in their mosques nor schools, neither in their private lives nor in the public affairs. Their practical life has lost all its association with Islam. The law of Islam does not now govern their private or collective conduct. No aspect of their civilization or culture has remained firmly embedded to truly Islamic pattern.

In the circumstances, the conflict is not between Western civilization and Islam as such; the struggle is between the stagnant and backward cultural position of the present-day Muslims and the civilization of the West which is throbbing with life and zeal, with the light of knowledge and the vigour of activity. The results of this highly unequal struggle are only natural; the Muslims are in retreat, their civilization and culture are being worsted, and they are gradually losing themselves in the rising tide of Western civilization. Their minds and souls have passed under the sway of the West. Their thinking is being moulded by Western ideas and their intellectual powers are developing in accordance with the principles of Western thought. Their ideas and morals, their economy and social life, their law and politics, all are dominated by the West and rapidly adopting its complexion and character.

The new generations of Muslims are growing in the belief that the law of life that they have learnt from the West is the true law of life. This is, in fact, the defeat of the Muslims, but unfortunately it is being treated as the discomfiture of Islam itself.

The problem is not confined to any single Muslim nation; the entire world of Islam is passing through this critical revolution. And much of the blame of this dangerous situation must be accepted by our leaders of religion. It was their duty, right at the outset of the revolution, to bestir themselves and try to comprehend the principles and essential features of the new civilization of the West and to go out to the Western lands to study the intellectual and scientific foundations on which the edifice of that civilization was being raised. With the help of *ijtihad* they should have striven to persuade the Muslims to accept and press into service the useful practical knowledge and scientific discoveries that had enabled the Western nations to achieve such remarkable progress. And they should have sought to fit these new instruments of progress, in keeping with the principles of Islam, into the educational system and social life of the Muslims.

They could thus have helped the Muslims to make up the loss that they had suffered as a result of centuries of stagnation and to catch up with the times. Unfortunately, however, most of the *ulema* had themselves lost the true spirit of Islam. They did not have the ability to interpret the principles and laws of Islam in the light of the changing conditions. They had little juristic insight or practical wisdom. They had lost the power of action and were utterly incapable of deducing the eternal and flexible principles of Islam from the Book of God and the teachings of the Prophet, and applying them to the changed conditions of life.

On the contrary, they were obsessed with the past and addicted to uncritical acceptance and blind imitation of their ancestors. With the consequence that whenever any problem arose they did not turn to Divine book, which is above the limitations of time and space , but instead, devoted their attention to books produced by men who were not Apostles of God and whose wisdom and foresight could never transcend the limitations of time and conditions and varying circumstances of life. The teachings of these persons, however wise and pious, were therefore not at all capable of guiding the Muslims at a time when the conditions of life had changed radically, and the world of knowledge as well as the practical fields of human activity had undergone revolutionary changes which only God Almighty could know and which could not possibly have been foreseen, centuries earlier, by any person not endowed with prophetic insight and powers.

It is true that the *Ulema* did try to meet the challenge of the new civilization, but they were not equipped with the instruments required for effective resistance. The sweeping tide of a new civilization cannot possibly be stemmed with inertia and at best some out dated stagnant ideas. Dynamic forces cannot be defeated with inertia and inaction. The trend of events cannot be altered with outdated logic and outworn arguments. New and uptodate weapons cannot be met with old and rusty ones. The lines on, and the methods by, which the *Ulema* sought to organize Muslim resistance to the new civilization were inherently incapable of achieving success. It was obviously impossible for a nation that had been overtaken by the tide of Western civilization to shut its eyes to the reality and escape the effects of the tide. Nor could a nation that had passed under the sway of modern civilization, backed by political supremacy, protect its life from its inevitable influences. What ultimately happened was, in the circumstances, practically unavoidable. After having been worsted on the field of battle, the Muslims were naturally defeated in the spheres of civilization and culture also. And today we find the tide of Western civilization and culture rising rapidly in all parts of the world of Islam, sweeping the new generations of Muslims farther and farther away from Islam.

Unfortunately, most of our Ulema are not yet able to see their fault. In almost all the Islamic countries, a large section of the leaders of religion still stick to the old attitude that was initially responsible for their failure. With a few exceptions, the Ulema just do not try seriously to comprehend the prevailing trends and the mental make up of modern men and women. Of course, they never tire of denouncing and decrying the factors and forces that tend to alienate the new generation from the fundamental principles of Islam, but they are not prepared to take the trouble of providing the necessary remedies. They have proved incapable of solving the various complicated intellectual and practical problems that the new conditions of life have created for the Muslims of the present age.

These problems can be solved only through the interpretation of the principles of Islamic theology and laws in the light of the changed conditions (*ijtihad*), but our *ulema* seem to shun any such endeavour. The manner in which they are trying to explain the teachings and laws of Islam is calculated to repel rather than attract the modern educated mind. Indeed some of the their explanations are so ridiculous and unacceptable that one earnestly wishes that they were never heard or read by any non-Muslim or a misguided Muslim. These *Ulema* are still living in the eighteenth century, they still breathe, live and think in that old world, and talk in terms that could have meaning and relevance only in that world. In fairness to these *Ulema*, it must be conceded that Islamic learning survives in the present-day world largely due to their efforts; they must also be given credit for whatever religious education we find amongst the Muslims today.

Nevertheless, the two centuries that stand between them and modern times practically rule out any effective association between Islam and the present-day world. Consequently, a young man who devotes himself to Islamic education, as it is imparted today, is ill-equipped for the struggle of life and the race for progress. On the other hand, one who wants to succeed in worldly life remains indifferent to the teachings of Islam. This explains why everywhere in the Muslim world we find two groups and schools of thought diametrically opposed to , and often at loggerheads with, each other. One of these is the standard-bearer of Islamic learning and culture, but is incapable of leading and guiding the Muslims in all spheres of life. The other group is controlling the intellectual, literary, political affairs of the Muslims, but is ignorant of the principles and essential features of Islam, alien to the spirit of Islamic culture, and unaware of the character of the communal organization of Islam and its social laws. Except for a spark of faith in the recesses of his mind, a Muslim belonging to this latter group does not at all differ from a non-Muslim. But it is this group that possesses intellectual and practical power, and it alone has the capacity and the strength to run the affairs of the community. Accordingly, this group is misleading the nation and taking it farther and farther along the path of perdition, and there is no opposite force to stop it and show the right path to the people.

I can foresee the disastrous consequences of this situation, and shudder at the prospect. Unfortunately, I cannot claim the high degree of learning and knowledge that one would need to guide the community back to the path of redemption; nor do I have the power to reform such a large community out of such hopeless degeneration. But God has endowed me with a sensitive and sympathetic mind which prompts me to press into service the little knowledge and insight that I have, and call both these groups to revert to the principal source of Islamic teachings and the mainspring of Islamic civilization. In view of my awareness of my own limitations and the immensity and difficult nature of the task that I have undertaken, my endeavour seems rather insignificant to me; but even an insignificant effort is better than inaction, and final success or failure can be determined only by the Creator and Supreme Sovereign. Man can only try, and for my part I am determined to extend the scope of my endeavour as far as I can.

4

Man-made Law and Divine Law[1]

American Prohibition Law was formally repealed in early December 1933, and the people of the new world got rid of the prohibition once again after 14 years. Mr. Roosevelt's installation as the President of United States of America marked the victory of permissibility over prohibition. As a first step, wine with 2 to 3 per cent alcohol was legalised in April 1933. A few months later the 18th amendment of the U.S. Constitution, which had banned manufacture, sale, purchase and import or export of liquor, was altogether repealed.

It was the biggest experiment of social and moral reform through law and was unprecedented in world history. Years before the 18th amendment, the Anti Saloon League had been struggling to make the Americans realise the harms of liquor through magazines, journals, lectures, pictures, magic lantern, cinema and other means of media, and spent huge sums on it. According to an estimate about 60 million dollars were spent on this publicity since the start of the crusade against liquor till 1925. The literature published against liquor comprised 9 billion pages.

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[1] An article published in the monthly *Tarjumanul Quran* in its issue of January 1934, Shawwal 1352 A.H.

In addition to it, the Prohibition Law cost the American nation over 450 million pounds during 14 years. According to the U.S. Justice Department statistics for the period from January to October 1933, enforcement of prohibition law resulted in 200 casualties, imprisonment of 534335 persons, imposition of 16 million pounds fine and confiscation of property worth 404 million pounds.

These horrible losses in men and material were suffered merely to convey countless spiritual, moral, physical and financial harms of drinking, the root cause of evils, to the Americans, the most "enlightened" nation of the 20th century, supposed to be at the zenith of fame and progress in science and knowledge. But years of crusade against liquor supported by all the government forces fizzled out before the Americans intemperance and the great reformative crusade of the world history proved an utter failure.

Prohibition did not fail because of any change in the liquor's nature and harms constantly propagated and enforced by law. Neither did any scientific discovery refuted the hazards of drinking. On the contrary, it has more authentically been established through numerous extensive experiments that prostitution, adultery, sodomy, theft, gambling, murders and other such crimes are very closely related to liquor. It has played a major role in ruining the morals, health, economy and social structure of the West. Despite all these facts what virtually forced the American government to withdraw prohibition laws and permit the use of liquor was the insistence of the overwhelming majority of Americans to drink. The same people who had voted for prohibition 14 years back now voted against it.

To the best of our knowledge, even the greatest opponents of prohibition could never dare to deny the harms of drinking, neither did they ever advocate any of its benefits. When the 18th amendment to the American Constitution was moved with overwhelming support, the Congress fully examined the arguments for and against prohibition and finally approved it. The amendment was later ratified by 46 states of America. Law of prohibition known as Volstead Act was passed by the American Senate and the House of Representatives in the light of this amendment. All this was done with the consent of the American nation which supported prohibition as long as it was not implemented. But the moment this prohibition was enforced, the American's attitude underwent a change. They could not afford even one night without drinking and the world's most cultured, educated, sensible, realistic and progressive nation went mad. Every American looked in a fit of insanity ready to break his head without liquor like the imaginary lover in the eastern poetry.

With the closure of licensed pubs millions of underground "speak easies" and "Blind Pigs" grew throughout the country and novel methods were adopted to dodge prohibition law for the sale and purchase of liquor and manage drinking. It was considered a great favour to a friend to inform him about some underground pub and tell him its pass word. Earlier, the government could keep a record of the number of the licensed pubs, of the quality of the liquor served, and the particulars of the visitors, but after prohibition these dens of vices went under ground and out of government control.

The number of these pubs multiplied. They served the worst type of liquor extremely harmful for public health. Teenagers, male and female, visited these pubs in a large number, and the havoc it caused; extremely perturbed the saner element of the American society. Liquor prices crossed all limits. Its business became a highly lucrative profession and attracted hundreds and thousands of persons. Besides the underground pubs, a number of bootleggers cropped up who acted as mobile pubs. They visited offices, hotels, recreation centres, even schools and houses and found evernew customers. According to a very modest estimate, the post-prohibition liquor dealers increased ten times in number as compared to the pre-prohibition period. This business expanded to the rural area.

Underground distilleries cropped up from village to village. There were only 400 licensed distilleries before prohibition all over America. But hardly seven years after prohibition, 79,437 illicit factory owners were arrested and 93,831 distilleries were unearthed. This illicit business flourished despite all curbs and prosecution. An ex-official of the department of prohibition stated, "We have hardly seized one-tenth of these illicit distilleries and liquor factories". Thus consumption of liquor abnormally increased. It was estimated that the Americans consumed 20 million gallons of liquor yearly in post-prohibition period — a quantity much more than the pre-prohibition days.

The quality of liquor consumed in such a huge quantity was poorly sub standard and highly injurious for health. Physicians warned "It is more of a poison than liquor. The moment it passes down the throat, its poison affects brain and stomach and the nerves remain paralyzed for two days. The intoxicated person loses all his balance and sense of proportion and feels too much inclined towards rowdiness, making noise and criminal activites".

The use of poisonous liquors destroyed physical health of the Americans. According to the 1918 New York City statistics the alcoholic patients before prohibition were 3,741 and the number of deaths because of drinking was 252. In 1926, it rose to 11,000 sick and 7,500 dead, while the member of dead or half dead as a result of indirect effects of liquor could not be assessed.

Similarly, crimes, especially among children and teenagers, registered inordinate increase. According to American Judges, "Arrests of such a large number of intoxicated children is unprecedented in American history". Probe into abnormal rise in juvenile delinquency revealed that drinking and aggression under the spell of intoxication is on the increase every year in the teenagers since 1920. So much so that even 200 per cent increase has been registered in some of the cities within eight years. Col. Moss, Director, National Crime Council stated in 1933: "One out of every three persons is a criminal in America, and an increase of 350 per cent was registered in murder cases".

In short, 14 years of prohibition in America showed that·

(1) Respect for law vanished and violation of law spread like an epidemic in every section of the society;

(2) Prohibition did not serve its purpose rather it adversely boosted drinking tremendously as compared to pre-prohibition period;

(3) People suffered huge monetary loss because of illicit business of liquor, while the government incurred huge expenses to enforce prohibition, taxing the national economy to the point of collapse.

Heavy increase in the incidence of diseases, deterioration of moral and physical health, increase in mortality rate, spread of evils and vices on a large scale in almost every section of the society, specially the budding generation, and an alarming rise in crime graph were the fruits of this prohibition law in social and moral fields of life.

All this happened in a country which is supposed to be highly civilized and populated by highly educated and enlightened people, amply competent to weigh the pros and cons of their attitudes and behaviours.

It all happened despite the extensive propaganda campaign against the ills and harms of drinking through billions of brochures and booklets costing millions and millions of dollars.

It happened inspite of the fact that a big majority of Americans did realise the need for prohibition and the Prohibition law was moved and passed with its whole hearted consent.

This occurred inspite of the fact that the great American empire with its most efffective administrative organisation of the 20th century, was all out to eradicate drinking and illicit trade of liquor for full fourteen years.

The majority of both the governemnt and the people had unanimously favoured prohibition and got it enacted,but as soon as they came to know that the nation was not prepared to give up drinking and the prohibition has proved more destructive than its permission, the majority of the same people and the same government agreed to permit liquor without any hesitation .

Now let us have, in contrast, a look at a country which was looked down upon as the darkest spot on earth about 14 centuries ago. Its people were illiterate. There was no trace of art and learning, and culture and civilization were nowhere to be found. One could hardly find a literate, one in 10,000, and that too could not be compared with our ordinary literate person. They had no idea of the modern well-organised institutions and resources. System of Government was in its very preliminary stage. The people were very passionate lovers of liquor. They had about 250 names for it in their language, a distinction that no other language can ever claim. It was a proof of their passion for liquor. Their poetry also shows that drinking was their second nature and a part and parcel of their life.

Such were the circumstances when the issue of liquor came up before the Holy Prophet to get the Divine guidance about it. He recited the following verse from the Holy Quran:

> "They question you about liquor and gambling. Tell them both have great harms, and also some benefits for the people. But their harms highly exceed their benefits." (2:219)

This was not an injunction, but was a simple explanation that liquor had its bad as well as some good points but the evil has an edge. This explanation proved enough for a group of people among them to give up drinking immediately. However, most of the people still remained addicted to liquor.

Later on, this question was again raised as some intoxicated persons erred while offering prayers. Then the Holy Prophet conveyed this Divine injunction:

> O Ye who believe draw not near unto prayers when you are drunken until you know what you are uttering.(4:43)

Now the people fixed timings and started drinking generally between morning and Zuhr prayers or after night prayers to avoid praying in a state of intoxication and the possibility to miss the prayers due to drunkenness.

But the liquor's real harm was still there. People used to brawl while drunk and some times indulged in bloody fighting. So a clear and definite injunction about liquor was needed. Finally the Divine injunction came:

> O Ye who believe, liquor and games of chance, idols and divining arrows are an abomination and Satan's work; so refrain from these so that you may prosper. Satan intends to sow enmity and hatred among you by means of wine and gambling and to prevent you from the remembrance of Allah and from *Salat* (prayers). Will you not therefore abstain from these things? And obey Allah and obey His Messenger, and abstain from such things; but if you will disobey then know it well that our Messengers' only responsibility was to convey the Message clearly - (5: 90-92).

The moment this injunction came, the same addicts of liquor and lovers of wine, who could die for it, suddenly started abhorring it. Hearing the proclamation of prohibition, liquor pitchers were broken and the streets of Madinah over flowed with wine. Ten to twelve dead drunk persons taking to liquor stopped drinking at once as they heard the proclamation. The pitchers of wine were smashed there and then in deference to the Divine command. Someone was drinking when the news of Divine injunction reached him. He dropped the bowl and did not allow a single drop of wine to go in after this injunction. After the pronouncement of prohibition whoever dared to drink, was physically punished. Then followed a punishment of 40 stripes which was later doubled. As a result, drinking totally stopped all over the Arabian peninsula within no time. Later, wherever Islam reached, the people turned teetotaller on their own. There are millions and millions of Muslims, who abstain from drinking even today without looking for any prohibition law or penal code, when the influence of Islamic teachings has mostly faded away in the Muslim society.

If a survey is conducted to find out the percentage of drinkers, it will be revealed that the percentage of teetotallars is the highest in the Muslims as compared to any other nation. Even those who drink among the Muslims, consider it a sin, feel ashamed of it and more often give it up voluntarily.

Ultimate and undeniable verdict in the

domain of reason and wisdom is always based on experiment and observation. These are two experiments before us, one of America and the other one of Islam. The difference between the two is quite obvious and it is open to all to draw their conclusion through comparison between both the experiments.

Propaganda against liquor continued for years together in America. Millions of dollars were spent to project the vices of drinking and warn the people of its harm. The damage caused by it to the physical, moral and economic well-being of the society was proved from medical viewpoint, from statistics and through reason and rationality. Pictures and slides were used to demonstrate and convince the people of the devastating effects of drinking and to make them give up this vice voluntarily. Then Congress – the largest representative body of the people of America – voted for prohibition and passed a law. The American government, the biggest power of the world, implemented the law of prohibition with all the force at its command, preventing the sale, purchase, manufacture, import and export of liquor. But the most educated and enlightened nation of the world, that was America, was practically in no mood to give up drinking. Thus within a brief span of fourteen to fifteen years the State was forced to permit drinking.

On the other hand, Islam mounted no propaganda campaign against liquor. Not a single penny was spent on any publicity. No anti-saloon

League was formed. The Holy Prophet (peace be upon him) just proclaimed the Divine injunction that "*Allah has forbidden liquor for you*", and the entire Muslim nation, the nation which surpassed the Americans in their passion for liquor, but was no match to them in terms of science and technology, abandoned drinking, and abandoned it in such a manner that left no point of return to drinking as long as it is within the pale of Islam. They need no authority, accountability or penal code to observe prohibition. Law or no law, they will refrain from drinking and there is no possibility — not the least — to replace prohibition with permission of liquor by any means. Even if all Muslims of the world vote in favour of drinking, they cannot make drinking lawful.

A study of the causes of this great contrast shall bring about certain facts to light, which are true and effective not only in the matter of liquor but in all moral and legal issues.

Firstly there is a very basic and outstanding fundamental difference of approach between Islamic and temporal laws in dealing with human affairs. Worldly laws solely depend on human opinion. Therefore, they have to turn to the elite or the masses for opinion not only in fundamental matters, but also in their minute details.

Human opinion, be it of the elite or the masses, is constantly influenced by the ever-changing requirements and demands (right or wrong) of inner inclinations and trends as well as the causes and factors outside, and wisdom and knowledge. These influences and impressions bring change in thinking and opinion. This change leads to a definite change in norms of good and bad, right and wrong, legitimate and illegitimate, lawful and unlawful and ultimately the laws too are made to conform to, this change. Thus there remains no lasting, permanent and immutable standard of morality and civilization. Human fickleness rules the law and the fickleness of law dominates the human life.

It is just as a learner is driving a car, moving the steering unsteadily and topsy tervy, resulting in haphazard movements of the vehicle. The car would not run steadily on its side. Its topsy tervy movements shall effect the driver himself. Sometimes he may be going on his side and sometimes off his side. It may fall into any ditch any time or dash against any wall and receive jolts in ups and downs.

As against it, all the fundamental principles of Islamic law and ethics and most of its details have been laid down by Allah and His holy Prophet (saw). Human opinion carries no authority in it. And if at all it has any say it is limited to deriving and working out only further details according to the changing circumstances from the principal injunctions and precedents strictly conforming to the principles of Shariat. The Divine Law has furnished us with a permanent and immutable criterion of ethics and social life. There is not the slightest trace of any shift in our social and moral laws. Whatever was unlawful in Islam yesterday cannot turn lawful today and again unlawful tomorrow. Whatever is declared unlawful in Islam is unlawful for ever and what has been made lawful shall remain so till the Doomsday. We have handed over the steering of our car to an all-round Expert and are confident that He will drive it safely on the right path:

> Allah confirms those who believe by a firm saying in the present life and in the Hereafter and Allah sends the evil-doers astray. (14:27)

There is another important point that calls for attention. Mundane forces always need consent of the people to bring any change or reform in the moral, social and cultural structure. Then and then only can they take any step forward. Every section of their law depends on the consent of the people for its enforcement. Any reform or administrative law enforced against the popular will is apt to be repealed anyhow. Not only America but the whole world as well stands witness to this hard fact after various experiments. It goes to prove that the temporal laws are quite ineffective for moral and social reforms as the approval or disapproval and success or failure of these laws depends entirely on the sweet will of the people for whose reform these laws are meant.

Islam has solved this problem the other way round and, if given a careful consideration, it is the only way out. Islam calls the mankind first to believe in Allah, His Prophet and His holy Book and then deals with various moral, social, and cultural issues and demands total submission to the Shariah law. It is no doubt a free option for every body to believe in Allah and His Prophet or not, but as soon as one declares his belief in Allah and his Prophet, he gives up the privilege and option of approval or disapproval. Now he stands committed to obey each and every Divine Command conveyed to him by the holy Prophet (saw) and ordained by the Divine book. Once this foundation is laid, all Islamic laws shall be enforced without ascertaining or taking into consideration his approval or disapproval in any matter, big or small. This is why only a proclamation of the holy Prophet on behalf of Allah Almighty brought about the sweeping change and reform that could not be achieved by wasting billions of dollars and through unprecedented publicity campaign and all-out efforts of a mighty world Power.

Still another point to ponder is that a group of people howsoever enlightened in art and learning, reaching any height of research and intellectual advancement cannot get rid of the lust of self-aggrandizement until and unless it unequivocally submits to the Divine laws and is armed with the strength of unflinching faith. The demands and desires of the self are so overwhelming that one cannot but submit and surrender before them even if its harms are as obvious as the light of the day and even if the scientific research may confirm its damages which is the final authority for the so-called rationalists or the statistics may amply prove its harms (which these rationalists concede beyond any doubt) and even if the observation and experience establish their harmfulness. It amply proves that it is neither possible for science and philosophy, nor for reason and intellect, to develop moral aptitude and perception in the man, to build up his conscience and invigorate him to overcome his self. It is possible only through faith and nothing but faith.

5

Suicide of Western Civilization[1]

The stupendous progress of the West in the fields of politics, trade and industry and art and science, is awe-inspiring. It looks as if the progress of these nations is everlasting and their domination over the world has been destined for all times to come. They have been conferred monopoly to rule the world and their domination and suzerainty appears to be too firm to be up-rooted.

In fact the super powers of every age have always been considered unassailable. The Pharaohs of Egypt, the A'ad and Thamud of Arabia, the Caledonions of Iraq, the Chosroes of Iran, Conquerors of Greece, rulers of Rome, undaunted Mujaahids of Islam, and the scorching Tartars appeared with pomp and show on the world stage and each of them over-awed the world with the agility of their skill and grandeur in the same fashion. Any nation that rose to power, swept the world in similar way. It reigned supreme over the civilized world and confounded the world to believe that its domination had come to stay. But as soon as the term of its domination was over and the real eternal ruler, that is Allah, decided to remove them from the world stage they fell and fell in such a way that most of them vanished altogether from the world scene. The rest who survived were subjugated by those whom they once ruled and were enslaved by those who had been their slaves.

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[1] An article published in the monthly *Tarjumanul Quran* in October 1932 Jamadiul Akhir, 1352 A.H.

> Many systems have passed away before you, Go about the world, and see for yourselves the end of those who did deny the messengers of Allah (3:137).

System of this universe is not static and stationary. A constant move, change and cycle does not allow any thing to remain static. There is extinction for every existence, unmaking for every making, autumn for every spring, descent for every ascent, and vice versa. A tiny seed flying weightless today, when gets rooted in the soil, it sprouts into a big shady tree tomorrow. Then again gets dead and dry and is reduced to dust. The forces of nature, leaving that dead and dry seed away, start nurturing some other seed. These are all the ups and downs of life. But when a certain state is prolonged, one thinks that it is eternal. If it is the state of decline he thinks it shall go on declining, and if it is a state of progress, he thinks it shall continue for ever. But in fact it is nothing but a matter of time alone. No state is permanent and lasting.

> These are (only) the vicissitudes which we cause to follow one another for mankind. (3:140)

World events are constantly moving in a sort of cycle. Birth and death, youth and senility, strength and weakness, spring and autumn, cheerfulness and gloom, all are different aspects of this very cycle. In this cycle, everything grows and proliferates, displays force and power, exhibits beauty and bloom, and attains its climax. Then begins the anti-climax and it starts declining, withering, weakening, and at the end is eliminated by the same forces which had nurtured it.

This is the Divine way in the matter of His creation and human being is no exception to it, be it individual or a nation. Honour and disgrace, prosperity and poverty, ascent and descent, and other such developments occur turn by turn to individuals as well as nations in the same cyclic movement. None is exempt from this cycle of change and no state of affairs is to remain permanent, be it rise or fall.

> It was the tradition of Allah for those who passed away before you, and you shall find no change in the tradition of Allah. (33:62)

The relics of the ancient nations are scattered all over the world. The traces of culture and civilization, art and craftsmanship, skill and dexterity left behind by them show that they were in no way less advanced than the most developed nations of today rather they were comparatively much more advanced and powerful than their contemporaries.

> They were stronger than these in might, they ploughed the land and cultivated it, and built on it more than these people have. (30:9)

But then what happened to them? They were puffed up by their constant rise and success, and the enormity of luxuries and favours made them proud. Prosperity proved a trial. Intoxicated by power and authority, they turned brute and tyrants and dug their own grave by their evil deeds. The wrongdoers followed that by which they were made sapless and were guilty. (11:116). Allah gave them a long respite despite their defiance and disobedience.

> There has been many a wicked habitations whom at first I gave respite. (22:48).

It was not a little respite. Some nations enjoyed respite for centuries.

> A day with your Lord is equivalent to thousand years as you reckon (22:47).

But every time respite proved a new ordeal to them. They took it as an outcome of their machinations against the will of Allah and thought that they rule supreme in the world. At last the Divine fury flared up. They were deprived of all the favours. Prosperity gave way to decline and destruction. It was a super stroke from Allah which these people could neither foresee nor forestall.

> They plotted thus and we too devised a plot which they could not visualize. (27:50).

The Divine move comes not from outside but works inside the man by penetrating his mind and heart. It paralyzes his reason, his consciousness, his judgement, his thought and his senses. It blinds not his eyes but his conscience.

> It is not the eyes that grow blind, but it is the hearts which are within the bosoms that grow blind (22:46).

And when one's conscience is dead every move for his betterment goes against him. Every step he takes towards success leads him to destruction. His faculties revolt against him and he slashes himself with his own hands.

> Then see what was the result of their plotting; we destroyed all of these plotters and their people. (27:51).

A clear picture of this rise and fall is portrayed in the story of Pharaohs and the Israelites. When the Egyptians reached the height of their progress and prosperity, they started oppression and tyranny. The Pharaoh proclaimed himself as their God and subjected the weak Israelites to untold torture and tyranny who had settled there during Prophet Joseph's period. At last when the Pharaoh and his people transgressed all limits in their perversity, Almighty Allah decided to humble them and raise the down-trodden Israelites to power, which had no entity before them. Divine decree was enforced. Prophet Moses was born in the weak nation, and he was destined to be brought up by Pharaoh himself in his own palace. Prophet Moses was deputed to liberate his nation from the slavery of Egyptians. Prophet Moses pleaded the case of his people with the Pharaoh very softly, but he would not listen. He and his people were admonished by God constantly in the form of famines and draught, storms and rain of blood, attack of locusts, lice and frogs. But their haughtiness knew no abatement.

> They became proud and they were really criminals (Quran).

When they ignored all warnings and admonitions, the Divine chastisement was enforced. Moses left Egypt alongwith his people and the Pharaoh and his army was drowned into the sea resulting in total destruction of Egyptians who could not rise again for centuries.

> Therefore We seized him and his hosts, and abandoned them unto the sea, behold the end of the evil-doers. (27:40).

Then came the turn of Israelites. The real Sovereign of the universe replaced the Egyptians with them who were, till then, a depressed and wretched people.

> And we caused the people who were downtrodden to inherit, from East to West, the land we had blessed, and the most fair word of Allah was fulfilled upon the people of Israel, because of their endurance. (7:137).

> And bestowed upon them superiority over all the existing nations of the world. (2:47)

But this superiority and vicegerency on earth was subject to good deeds. It had already been conveyed to them through Prophet Moses that vicegerency and authority on earth shall no doubt be bestowed upon you but it will be observed how you behave[1] and this condition was not laid for the Israelites only but for all the nations bestowed with authority on earth.

> Then we made you their successor on the earth after them so that We might see how you behave. (10:14)

When the Israelites disobeyed Allah, tampered with His word, changed the right into wrong, took to unlawful earning, falsehood, dishonesty and breach of promise, turned greedy, coward and easy going, killed their prophets, opposed everybody who called them to submit to the ultimate truth they preferred the leadership of the wicked over the pious ones. Allah Almighty also withdrew His favours and deprived them of His vicegerency on earth. They were routed and crushed by the tyrant rulers of Iraq, Greece and Rome and rendered homeless. They wandered from country to country in utter humiliation. They were deprived of every authority. For the last 2,000 years, they are suffering so miserably with the Divine curse that they find no place to live in with peace and honour all the world over.[2]

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[1] Quran (7:129)

[2] Israeli State was formed in Palestine few years after this article's publication. That made the people doubt the authenticity of the Quranic prophecy. But it is a known fact that the state of Israel has been established not on its own strength, but with an all out assistance and support from America, England, Russia and France. Jews are being brought in this tiny state from all over the world. The day, these Western powers are involved in any world war, and rendered incapable of supporting Israel, shall be the Doomsday for Israel and the Arab countries around shall push this bundle of filth into the Mediterranean sea. Apparently the Jews seem to have won a homeland in the heart of Arab nations

> And abasement and wretchedness were imposed upon them, and they were visited with wrath from Allah. (2:61)

The tradition of Allah is being repeated today before our eyes. The torture inflicted on earlier nations as a result of their misdeeds is haunting the western nations today. All possible admonitions and warnings have been administered to them. The miseries of the first world war, financial breakdown, ever increasing unemployment, spectacular rise in sexual diseases, disintegration of family system, all these are very clear indications for those who have insight to conclude the repercussions of tyranny, disobedience, lustfulness and dishonesty. But they learn not any lesson from all these calamities. They are adamant in their rebellion against Allah. They have not the eyes to penetrate into the real cause of this malady. They try their best to remove the symptoms and not the cause. Such an attitude enhances the malady instead of remedy. This state of affairs shows that the time of admonitions and arguments is more or less over and the final verdict of the destiny is soon to come.

Allah has imposed two big evils on the western nations that are dragging them towards destruction and extinction. One of them is the curse of birth control and extinction of human race, while the other one is the curse of nationalism.

The first one is imposed upon their individuals while the other one is imposed on their

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with all out support of western powers, but in fact it is the beginning of a very big calamity for them.

states. The curse of birth control has driven their men and women mad and is persuading them to destroy their generations by their own hands. It tells them the ways of blocking conception, exhorts them for abortion and convinces them of the benefits of sterilization meant to destroy even the seed of procreation. They become so callous that they do not hesitate nipping in the bud their own infants. In short, this evil is leading them gradually towards national suicide.

The second evil has deprived their top ranking statesmen and army generals of the instinct of sound thinking and fair judgement. This evil is developing venomous feelings of selfishness, rivalry, hatred, bigotry, avarice and greed. It is dividing them into hostile and warring factions, who are at daggers drawn against each other. This too, no doubt, is a form of Divine punishment.

> **Or to confront you with dissension and make you taste the violence of one another. (6:65).**

It is leading them towards a wholesale suicide, which will not be gradual, but sudden. It has dumped its gunpowder all over the world, and has created danger spots here and there. It is just waiting for an opportune moment. As soon as the time comes, it may trigger fire in any of the gunpowder dumps, resulting in an instantaneous devastating blast and an unprecedented havoc all over the world which will surpass all the catastrophes of the past history.

What I am saying is by no means an exaggeration. The war weaponry that is in process in America, Europe and Japan is quite enough to send shivers down the spines of the people in knowledgeable circles. They feel terrified to visualize the consequences of such a war. Sergel Neuman, a member of American military staff, has written an article on the impending war. According to him, it will not be a fight between armies but a sort of general massacre which would not spare the innocent population, even children and women. The research in the field of science has shifted the fight from combatants to chemical compounds and senseless weapons, unable to distinguish between combatants and non-combatants.

Now the wars shall not be fought in fields and forts, but in cities and habitations, because, according to the modern theory, enemy's real strength lies not in armed forces but in its cities and towns, and commercial and industrial centres. Now the aeroplanes shall drop different types of bombs raining explosive material, poisonous gases, germs of various diseases that would destroy millions of people, men, women and children within no time. A single Lewisite bomb may shatter the biggest building complex of London to pieces.[1]

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[1] The apprehension of late thirties came true in 1945 when the atom bomb totally liquidated Hiroshima and Nagasaki, two densely populated big cities of Japan. It was just a sample demonstration of the devastating weaponry, which later developed a far more powerful Hydrogen bomb.

There is a poisonous gas called "Green Cross Gas", which, if sniffed, makes a person feel as if he has been drowned in the water. "Yellow Cross Grass" is poisonous like a snake and acts exactly as snake poison. There are twelve more such poisonous gasses which are almost invisible. Their effects are not at all felt in the beginning, but by the time they are felt they become incurable. One of them is a sort of gas which spreads at a very high attitude and the pilot of any aeroplane crossing it loses eyesight. It is believed that one ton of some such gases can destroy the whole of Paris within one hour with the help of only a 100 aeroplanes.

Recently, an electric incendiary bomb has been invented. With only 100 kilograms of weight, it is so powerful that it would generate heat to the tune of 3000 degree Fahrenheit flaring a fire that cannot be put out by any means. The water works as petrol to such fire and the science has not yet discovered any method to extinguish it. It is meant to be sprayed on big commercial centres to set them on fire from one end to the other. Later, to make complete annihilation sure, the aeroplanes would drop poisonous gas bombs on the fleeing mobs.

According to the armament experts, these inventions can level the world's biggest and safest capital to the ground with the help of a few aeroplanes within only two hours. Population of millions of people can be poisoned in such a way that they may go to sleep unawares in the night but none of them, not a single person, may get up alive in the morning. The whole water reservoirs of a country, its cattle wealth, crops and orchards can be destroyed with poisonous matter. No effective device has been invented as yet to check these devastating attacks except to use similar devices to wipe out the opponent, resulting in the destruction of both the countries.

It is but a short resume of the future war preparations. Details can be had from the book titled: *What would be the character of a new war*, published after regular research by Geneva's Inter-Parliamentary Union. Its study will reveal how the Western civilization has piled up, with its own hands, the means and material for its destruction. Now its life span is no more than the date of declaration of a new world war.[1]

The day a war is declared between two super Powers, take it for granted, the doom of the Western civilization is destined. The war between two super powers would, beyond any doubt, turn into a World War. And a world war would definitely result in world wide destruction.

> Disorder doth appear on land and sea, because of the evil which men's own hands have done, that He may let them taste some part of that which they have done, that haply so they may return: (33:41).

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[1] An example of what happened during the Second World War of 1939-1945 can be seen in the Hiroshima and Nagasaki holocaust. Lord Russel's "Scourge of Swastika" presents much more details of the fact that a Godless civilization proves itself a thousand times more beastly than a beast.

Anyhow it is not very far off that the power and authority on earth may change hands and some down-trodden nation may come up and replace the autocrats and the oppressors. It is yet to be seen who is chosen by Allah to replace the present super powers.

We cannot anyway guess which nation is to take over next. It is but a favour from Allah. He snatches power and authority from whom He likes and bestows it on whom He chooses:

> Say: O Allah! Owner of Sovereignty Thou givest sovereignty unto whom Thou wilt and Thou withdrawest sovereignty from whom Thou wilt (3: 26)

But this too is governed by a law of Nature which has been explicitly stated in His Book. It says that a nation is toppled as a result of its misdeeds, Allah replaces it with some other nation which is not corrupt and rebellious like its predecessor.

> If you disobeyed you will be replaced by some other people who will not be like you. (47:38).

Thus, apparently it looks that the next change stands no chance for the success and rise of those backward and licentious nations which are aping the western civilization, not in its virtues, whatever little it may have retained, but in its vices which are the real cause of its decline.

Chapter Six: Fikr-e-Islami (Islamic Thought)

- Meaning and Scope of Islamic Thought
- Islamic Thought and Intellectual Foundations of Faith
- Protection from Deviant Ideologies
- Islamic Thought and Modern Problem-Solving
- Islamic Thought in Human Sciences
- Contribution of Maulana Maududi to Islamic Thought
- Five Fundamental Characteristics of Jamaat-e-Islami
- Islamic Movements of the Past
- Relationship with the Ummah
- Prevention of Sectarianism
- Consultation and Accountability (Shura & Muhasaba)
- Service to Humanity

Chapter 2

2. The Relevance of Maulana Maududi's Thought in the Present Era

2.1 Summary of the article

It is imperative for Islamic movements worldwide to not only be immersed in action but also periodically pause to evaluate their thought processes and long-term visions. They must possess an acute awareness of the current state of the Ummah and humanity as a whole. Without a clear understanding of the ailment, they cannot accurately prescribe a remedy. This understanding can only be attained through a profound comprehension of Islamic Thought. They should not merely be acquainted with the ideas of Muslim scholars from the past but also actively contribute to the advancement of Islamic thought. Stagnant waters breed foul odours, whereas the purity and freshness of water lie in its flow. Therefore, it is essential to continuously contemplate and enhance our comprehension of Islam in the contemporary world.

This book plays a very important role in this regard. In chapter 2, the author has explained the meaning of '*Fikr*'[1] or 'Thought' in general, then linked it to the concept of Islamic Thought and clarified the various facets of Islamic thought in which the workers of Islamic movements should develop their understanding and then contribute to their progress. He then explains the contribution of Maulana Maududi to Islamic thought by elaborating the key aspects of his mission and what he wished for the workers of Islamic movement to do in terms of holding the flag of *Al-Fikr Al-Islami.*

بسم الله الرحمن الرحيم

It is a great blessing from Allah Almighty that we all have been granted the opportunity to attend this important program. We are thankful to Allah SWT for this. I am also very grateful to the organizers of this program who have provided me with an opportunity to come here so that I can share some thoughts with you on this important topic.

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[1] In this book, the words 'Thought' and '*Fikr*' have been used interchangeably.

As you have been informed, the central theme of this entire conference is "Rediscovering Maududi R.A.: Understanding, Revitalization, Constructive Utilization" (A comprehensive study of Maulana Maududi's works). It is expected that the understanding and comprehension of his thought will be enhanced through this program and then we will be able to take the required next steps towards the revitalization of this ideology.

2.2 Islamic Thought

Dear friends! Under this central theme, the following sub-theme has been chosen for my talk today: "The Relevance of Maulana Maududi's Thought in the Present Era". Syed Abul A'la Maududi was born in 1903 and passed away in 1979. From this timeline, you can infer and recognize that his life spanned over a significant part of the 20th century. We can therefore refer to the 20th century as the century and era of Maududi R.A. This era is characterized by its unique historical factors and cultural conditions.

The thought that we need to pay attention to, understand its message ourselves and present it to the world, is not the thought of any one individual! It is what is called the ‘Islamic thought’ which is called so because it is rooted in the revelation of Allah Almighty. Our scholars have played a crucial role in understanding and explaining it generations after generations. Its authentic interpretation is in fact stated by the Prophet Muhammad ﷺ himself. Subsequently, every generation of the Muslim Ummah has endeavoured to understand Islamic thought, promote it, and apply it. One of such scholars of the Ummah is Syed Abul A'la Maududi as well. "*Fikr-e-Maududi*" is not an accurate term; rather, the intended thought is Islamic thought, which we need to understand, promote, and present to the world. Like every scholar, Maulana Syed Abul A'la Maududi also made significant contributions in service to the Islamic thought. He played his part in understanding Islamic thought, promoting it, and explaining it.

Anyone who is not a prophet is not free from the possibility of making mistakes. This chance always exists. However, Allah SWT has shown us the way through which we can avoid mistakes and safeguard ourselves from our shortcomings. That way is to scrutinize everyone's statements based on the guidance of the Quran and Sunnah. Only the explanations provided by the Noble Prophet ﷺ are inherently authentic. They serve as the standard. As for the statements of every other individual, intellectual and mujtahid; they can and should be subjected to scrutiny, examination, and assessment according to the yardstick of the Sunnah of the Prophet ﷺ.

In present times, Syed Abul Ala Maududi is frequently mentioned in discussions and programs, and his name is taken as the spokesperson and representative of Islam. For those who value his contributions and have reverence for him, this is certainly a matter of gladness. However, over the past twenty-five years, recognition of Maulana Maududi (as a caller to Islam, spokesperson, and representative) has not merely been in appreciation but rather, in the world media, Maulana Maududi's thought is being attacked. There is often a strange sense of false conviction among these media outlets that the inappropriate actions committed by some people in the name of Islam are because of motivation from the literature and ideology of Maulana Maududi. In this regard, mention is made not only of Maulana Maududi, but also of Sayyid Qutb. The mention of other Muslim thinkers and scholars in such labelling exercises is comparatively rare. The approach they adopt is, firstly, to question which ideology motivates the conducting of inappropriate actions attributed to some deviated Muslims. In response to this, they commonly place the blame on two names - Syed

Maududi and Syed Qutb.

The writer leaves this point here and revisits it towards the conclusion of the article. Such labelling and false accusations occur because many media personnel, self-proclaimed 'intellectuals', and quasi-scholars do not grasp Maulana Maududi's ideology and thought accurately. To dispel such lack of understanding or misunderstandings, the author has systematically and gradually elucidated the concepts of *Fikr*, Islamic thought (*Al-Fikr Al-Islami*), its diverse dimensions, and Maulana Maududi's role in it.

Before discussing Maulana Maududi's ideas and thoughts, and his contribution to the promotion of Islamic thought, it is appropriate to clarify what exactly we mean by "*Fikr*" or "thought" itself.

2.3 The meaning of '*Fikr*'

The state of humanity is such that individuals are constantly involved in action, both physically and intellectually. They work as long as they are alive, and while their bodies are engaged in physical tasks, their minds continue to ponder. Ironically though, there exists a significant portion of people whose thoughts lack coherence. Sometimes one idea enters their minds, while at other times, another arises. Often, they simply conform to prevailing trends. Their minds echo whatever is happening in the world, and they are easily influenced by external factors. Their thoughts lack structure and organization. Such disjointed thoughts cannot be considered as "*Fikr*."

"*Fikr*" or "thought" refers to the presence of orderly and coherent ideas and concepts in an individual's mind, which they can subsequently present and act upon, utilizing them as a foundation for their action. The same principle applies to groups as well. It can be said about any collective entity, nation, or organization that its actions are driven by its thoughts. However, if those thoughts are organized, exhibit order, and possess coherence, then it is termed as "*Fikr*" or "thought." Organized thought holds significant importance.

Those whose thoughts lack order and awareness do not leave behind any significant legacy in the world after their departure. They merely live their lives and pass away. The individuals who have made a significant impact on the world are precisely those who possessed '*Fikr*'. They are the ones whose awareness and consciousness were awakened, whose minds clearly discerned what was right and what was not in accordance with their ideology, and based on that awareness, they determined the paths for their actions.

2.4 Deeni *Fikr*:

Now, expanding on this, let's delve into the concept of religious thought. In the world, there are numerous thoughts and ideas, including theories, philosophies, and various programs presented by social and political movements, and everyone adheres to some form of thought. However, religious thought, particularly Islamic thought, stands out because it does not rely solely on human reasoning. While human reasoning has a place within it, it is not the foundation upon which it is based.

Indeed, the cornerstone of religious thought is not rooted in any human-derived argument, but rather in the guidance revealed by God. It's crucial to recognize the fundamental distinction between religious thought and philosophical or theoretical thought. Theories and philosophical ideas are crafted by humans, who also provide their own evidence to substantiate them. Various arguments are put forth to justify their reasoning. However, Islamic thought is not the product of human creation; rather, it is grounded in the guidance of Allah. Its evidence is also drawn from the teachings revealed by

Allah. Scholars of Islam and believers, in their respective languages and according to their circumstances and context, continue to elaborate on Islamic thought. However, its bedrock always remains divine guidance and does not deviate from it if it is truly Islamic thought.

2.5 What is the need for Islamic Thought?

Now, a question arises: Allah Almighty has provided His guidance, the divine book exists, and its interpretation by the Messenger of Allah ﷺ is available through his biography, his sayings, and the accounts of the efforts of the companions. In light of this, what further necessity exists to elaborate on Islamic thought? The Quran, Hadith, the authentic biography of the Prophet ﷺ, and the biographies of the companions are accessible to us, enabling us to carry out the work of Islam in every generation using these foundational sources. What justification is there, then, to worry about 'Islamic Thought'? The coming discussion provides an answer to this question.

2.6 Islamic Thought in the sphere of theology

2.6.1 *Islamic thought clarifies the intellectual*

foundations of the belief for the relevant era

We believe that the necessity arises because certain aspects of thought need to be reiterated and elaborated upon repeatedly in every era. Upon analysing this point, three aspects for consideration can be identified. One aspect is foundational: the message of Islam is rooted in faith. Human beings are called to have faith in Allah, His messengers, the Day of Judgment, and the fundamental tenets of monotheism, prophethood, and the Hereafter. However, Allah Almighty, in His book, not only invites belief but also presents arguments in its favour in a particular manner.

Why should an individual embrace monotheism? Why acknowledge Allah's existence? Why dedicate worship solely to Him? How can one steer clear of polytheism? Elaborate explanations exist on this topic; this is what Islamic thought has produced.

This aspect is even more important in the present times when the delusion of atheism is corrupting the minds of people. The contributions of Islamic Thought in this sphere are even more crucial in the current context.

Similarly, the issue of prophethood warrants similar consideration. How can we evaluate a prophet's credibility regarding his claim to prophethood? Upon what basis should our belief be founded? Similarly, what does the concept of the Hereafter entail? What is the reasoning and significance behind the Hereafter? These are all topics elaborated upon in the Quran which Islamic Thought can utilize and elaborate for the audience of its time.

Therefore, in this context, where we feel the need for the exposition and clarification of Islamic thought, encompassing the arguments laid out in the Quran and elaborated upon by the Prophet Muhammad (peace be upon him), it becomes crucial to present it in a language accessible to each successive generation. You have delved into the Quran, and you have explored its interpretations in the Hadith. Now, in your circumstances and using your language, reiterate all these arguments. Some individuals assume that such discussions, like the evidence for monotheism, are solely relevant to preaching, implying that they are directed towards someone outside the sphere of Islam, thus necessitating the presentation of proofs of monotheism alone. However, this assumption is incorrect.

It is clear from the Quran that there are two purposes behind presenting evidence for the aforementioned aspects of faith. One is to enable the caller to comprehend and then propagate why this message is correct, while the other is to reaffirm the faith of those who already believe. The requirement for evidence is not only for those unfamiliar with the religion but also for Muslims who have already embraced the faith. They also need to encounter evidence of monotheism, prophethood, and the Hereafter repeatedly to keep their faith refreshed.

2.6.2 Islamic Thought protects Muslims from the influence of incorrect ideologies and theories

In this regard, another aspect demands consideration, and it holds significant importance. It is evident from the Quran that there are two dimensions of reasoning concerning faith. One involves the presentation of evidence itself for the message of faith, while the other pertains to the method of reasoning, proving, and the manner in which the evidence is articulated.

The Quran's method of reasoning operates on the basis of observable phenomena and human knowledge. It guides individuals from the observable to the unseen realities. The Quran asserts that everything we perceive, including the earth, sky, sun, moon, stars, and human beings, serves as signs of Allah’s might and wisdom. While we can perceive these signs, their deeper meanings and implications remain beyond the immediate perception of many. Quran, therefore, clarifies it by establishing the connection between them.

The Quran's method of reasoning operates in a manner that renders human denial impossible. We all universally accept what is visible to us. Leveraging this observation, the Quran provides evidence for hidden truths that lie beyond the realm of the seen.

Another aspect of this method involves awakening human nature. Humans possess innate knowledge of many truths, bestowed upon them by their Creator. By awakening this inherent nature, the Quran prompts individuals to acknowledge what they already know. For instance, humans inherently understand that they are not unaccountable; therefore, they are urged to believe in the Hereafter. Similarly, recognizing the limitations of intellect alone for guidance, they are encouraged to have faith in the Prophets. Moreover, acknowledging the Oneness of their Creator and Master, they are prompted to express gratitude to Him.

Now, the philosophies and theories of the world often employ a mode of reasoning somewhat different from what has been described above. For instance, the prevalent method in today's world is known as the scientific mode of reasoning. While there are some similarities between this and the Quranic method of reasoning, there are also notable differences. It's important to recognize that scientific reasoning and religious reasoning are not interchangeable; they operate within distinct frameworks.

Given our susceptibility to influence from the world around us, it's crucial to exercise caution when considering these different methods of reasoning, particularly when elaborating on religious thought. The evidence of faith we present should align with the teachings of the Quran.

The challenge, in terms of potential deviation in the thought, posed by the scientific mode of reasoning is a pretty minor one as compared to the challenges we have faced in the past. Looking at history, we find that Muslims encountered a significant challenge from Greek philosophy. This led to considerable disagreement, debates and conflicts among the Muslims. The appropriate response to this challenge, as our scholars eventually determined, was to refute that foreign mode of reasoning. It was necessary not only to refute the arguments but also this flawed methodology itself, followed by an exploration of the Quranic approach and its presentation. This is one aspect of *Al-Fikr Al-Islami* through which we articulate the evidence of faith.

2.7 Islamic thought in the sphere of solving problems of the modern age

The second aspect involves presenting the entire system and way of life, encompassing all its aspects, and addressing issues that did not exist during the prophetic era. Consequently, explicit and direct commands about these matters may not be found in the Quran and Sunnah. Therefore, answers must be sought through reasoning based on the guidance of the Quran, Sunnah, and the practices of the early generations.

In this second aspect, Islamic thought differs from the first. There is no addition to the beliefs; beliefs cannot be added or changed. What the Quran and Sunnah articulate about beliefs is already present. However, when it comes to implementing the system and way of life, alignment with the teachings of Islam must be made within the specific context of prevailing circumstances. New questions will inevitably arise in light of these circumstances. This represents the second aspect of Islamic thought: presenting the teachings of the Deen as they are and seeking answers to new questions that emerge.

2.8 Islamic Thought in the sphere of Human Sciences

The third aspect is that humans have progressed in various branches of knowledge after the time of the Prophet Muhammad (peace be upon him) and the companions. Humans continue to reflect and ponder on various matters, increasing their knowledge in this pursuit. In the present era, many branches of knowledge exist that have flourished outside the Islamic world over the past three hundred years. Among them are science, sociology, legal studies, and psychological research, among many others. Muslims have been significantly less involved in all these endeavours in recent times as compared to their role in the development of sciences in the past. And for this reason, the influence of Islamic thought on the methods of these works has been very minimal.

So, the third aspect of Islamic thought pertains to the human and social sciences the current era. Humans are compelled by their nature to progress in the field of knowledge, bring scientific discoveries to light, and think in scientific terms. We need to elucidate what Islam guides about these sciences, what fundamental concepts are found in the Quran, Hadith, and Seerah that lay the groundwork for the advancement of these sciences. This was an important question before us in our golden age when Muslims were progressing in every field of knowledge and engaging in research endeavours of all kinds. They made the answer to this question clear. However, that era was relatively simpler as compared to the complexities of the present times and those works of Islamic thought cannot be utilized as it is in the present times. The present era is complex, and Muslims have ceased their efforts to guide the world regarding what Islam says about these modern concepts. They have relinquished their position as leaders in the advancement of modern sciences, leaving it for others to take. Therefore, it is now necessary to establish an Islamic foundation for the sciences.

These are the three aspects of Islamic thought on which every generation needs to focus:

- the evidence of faith,
- the teachings of Islam and their application, and
- the Islamic foundation for the sciences.

2.9 Maulana Maududi's contribution to Islamic Thought

2.9.1 Fighting the deviant thought of his time

Maulana Maududi has spoken and written extensively. You are aware that his influence extends beyond his written works alone. He was known as a practical idealist -

an exemplary thinker who was also deeply pragmatic and practical. It is important for us to acknowledge and analyze his actions along with his thought too. When we look at his *Fikr* holistically, certain key themes stand out. Among them, it is evident that Maulana Maududi understood the prevailing thought of his time. We can refer to it as 'guidance-agnostic thought', a thought that had set free from divine guidance. Maulana Maududi endeavoured to challenge the dominance of this ideology. This aspect is prominently evident in Maulana's work. Maulana recognized that the Muslim Ummah was engulfed in a raging storm of false ideologies and incorrect conceptions. This turmoil encompassed both practical and intellectual spheres. When Maulana began his mission, Hind was under colonial rule, and a considerable part of the Islamic world was subjugated by England and France. This subjugation extended beyond political and military realms to intellectual ones, where Islamic faith and confidence were being undermined.

From the beginning to the end of Maulana Maududi's writings, we distinctly feel this aspect: Maulana Maududi endeavoured to re-establish the Muslim Ummah and Islamic thought on the path of faith and to shield it from deviation. This effort holds immense significance in Maulana Maududi's works. He strived to safeguard, defend, and protect the Muslim Ummah, shielding it from assaults.

2.9.2 *Fighting the external challenges*

When we examine Maulana Maududi's work, we can sense that he was aware of a significant external danger. This danger manifested in various forms, including political and military dominance, as well as the prevalence of foreign ideologies. These foreign ideologies rejected religion and divine guidance. Maulana addressed these issues in his writings and refuted them comprehensively.

2.9.3 *Fighting the internal challenges*

The challenges confronting the Muslim Ummah were not limited to external factors alone; there were also internal challenges. Maulana Maududi employed the same approach to address both external and internal threats. For instance, there was a growing trend among Muslims to reject Hadith. It is evident that this denial of Hadith is somehow linked to the influence of Western thought. However, not all issues can be attributed to Western thought entirely. The rejection of Hadith is an inherent shortcoming among some Muslim thinkers, which has been evident throughout various periods of history. Maulana Maududi has provided a convincing response to this.

Similarly, other controversies have arisen among Muslims in recent times as well. Some individuals rejected the concept of sacrifice and attempted to prove that it is not mandated in Islam. Maulana Maududi refuted this dubious claim. Others attempted to misinterpret the regulations regarding animal slaughter, but Maulana Maududi rectified this misunderstanding by penning a fitting response. The issue of Qadianism emerged as a major problem, particularly in Pakistan and more broadly across the Muslim world. Undoubtedly, many people have participated in confronting this challenge. However, Maulana Maududi's prominent role in fighting this cannot be denied. Eventually, Qadianis were declared non-Muslims in Pakistan, leading to a unanimous acceptance of their non-Muslim status throughout the Muslim world. Maulana Maududi and the Jamaat-e-Islami played a significant role in achieving this outcome.

2.9.4 Safeguarding the Ummah

While analysing Maulana Maududi's thoughts, one can easily observe that he paid great attention to the protection and defence of the Muslim Ummah and the true Islamic teachings, and he confronted intellectual challenges, deviations, and misleading paths. Apart from external influences, he also dealt with the internal weaknesses that were leading to deviations, and he took care of everything that could lead the Ummah astray and clarified the right from the wrong.

The organizations operating globally under the umbrella of the Islamic movement have their respective mandates, which form integral parts of their projects and plans. These mandates are well-defined. For instance, in the framework of Jamaat-e-Islami Hind, specific tasks are delineated: propagation of Islam, building of Islamic society, solving the problems faced by the society, humanitarian service, and more. These specified tasks are inherent and apparent in the projects they undertake. The essence of the Islamic disposition demands that, alongside the project-based goals, the overall condition of the Ummah should also be taken into account, safeguarding it from deviation, misleading paths, domination, and intimidation, in all spheres: political, intellectual, and psychological.

Those who appreciate Maulana's ideas and profess holding the banner of the same ideals in terms of thought, they should ensure that they pay attention to the condition of the Muslim Ummah in their efforts, striving to bring it back and maintain it on the right path.

2.9.5 Striving for the guidance of the whole humanity

Those who appreciate Maulana's ideas and profess to uphold the banner of the same ideals in terms of thought should ensure that they pay attention to the condition of the Muslim Ummah in their efforts, striving to bring it back and maintain it on the right path. However, your job does not finish here. One prominent aspect of Maulana Maududi's ideas is the recognition that besides the Muslim Ummah, people in today's era in general are also deeply entrenched in a significant deviation from the right path. This deviation has impacted all aspects of human behaviour and their individual and societal lives. In succinct terms, we can label this deviation as "obliviousness to divine guidance". While some individuals outright deny God in explicit terms, others do not do so explicitly but still reject divine guidance or at least do not recognize its necessity. They remain indifferent to God's guidance. This phenomenon characterizes the guidance-agnosticism of the present era.

When we look beyond the Muslim Ummah and focus on humanity at large, as Maulana Maududi did, we will recognize that the fundamental deviation of the present era lies in the form of obliviousness to divine guidance. Maulana presented Islamic thoughts to confront this deviation. In response to deviations, he presented authentic teachings of Islam. He initiated his discussions and arguments with the points that the contemporary human can easily understand or articulate. He took note of arguments presented by the thinkers opposing the Islamic way of life, criticized the specific philosophies and theories presented by them, and pointed out their weaknesses. He rationally established the supremacy of Islamic way of life and clarified why following divine guidance is necessary.

2.10 Tafheem-ul-Quran and the thought of Syed Maududi

Maulana Maududi once mentioned in a conversation that 'when I began my scholarly works, I had envisioned writing an exegesis of the Quran, followed by compiling a collection of Hadiths, and then concluding with a book on the Prophet's biography. However, the process of writing the exegesis took considerably longer than expected, leaving me with insufficient time to pursue the remaining two tasks.' He commenced writing Tafheem ul Quran in 1942, and this monumental work reached completion in 1972 after thirty years. Nevertheless, Maulana Maududi's associates compiled a book on the Prophet's biography and also arranged a collection of Hadiths from his writings.

The way Maulana Maududi's ideas and conception of Islam are presented in Tafheem-ul-Quran cannot be compared to his other books. While other books focussed on specific topics, the complete six volumes of Tafheem ul Quran present Maulana Maududi's ideas and thought holistically in a very clear and simple language. People who have studied only some of Maulana Maududi's books form a particular viewpoint about his ideas as a result of their limited reading. However, these opinions and viewpoints are not always entirely accurate. When Tafheem ul Quran is read and considered, it becomes clear what Maulana Maududi was actually saying and what is the connection between the various elements of his thought. Perhaps he could not express every element of his thought in his other books, which were meant to be brief in nature. It is evident that humans speak in human language, whereas only God's language is complete, and every verse of it is full of guidance. The same cannot be said for human speech. The thought and ideas presented in Maulana Maududi's Tafheem-ul-Quran come to us in a very comprehensive manner.

In Maulana Maududi's program and ideology, you will discern a strong emphasis on two primary aspects:

a) Safeguarding the Muslim Ummah and
b) Steering humanity away from deviation.

Maulana Maududi had a profound understanding of the importance of these two objectives. Naturally, he focused more on the challenges and issues prevalent in the immediate society where he was actively engaged. However, his thought also significantly dealt with the global challenges impacting broader humanity. 'Islamic movement' is a global phenomenon; in the sub-continent, it originated as Jamaat-e-Islami. During its inception, Maulana Maududi stressed that the task of propagating Islam and upholding the banner of correct Islamic thought at both intellectual and practical levels cannot be accomplished by individuals alone. Hence, the need for an organization arises, and those formally associated with this organization are also expected to contribute to this mission.

2.11 The need for communal efforts in furthering Islamic Thought

Maulana Maududi acknowledged the necessity of the existence of scholars and intellectuals capable of producing scholarly work, engaging in research, and participating in intellectual endeavours. He urged scholars to actively utilize their talents and skills to elevate the standards of works in Islamic thought through their efforts. By the grace of Allah, there are a considerable number of such individuals, particularly within Jamaat-e-Islami Pakistan and its affiliated organizations like Jamaat-e-Islami Hind, who have been influenced by Maulana Maududi's thoughts and *Fikr*. Many of these scholars rose to prominence during Maulana Maududi's lifetime itself and have made significant contributions to scholarly, research, and intellectual endeavours. However, two things are evident:

- Firstly, that the quality of their work falls short of that of Maulana Maududi, and
- Secondly, even if we consider the entire body of knowledge produced by them, it is not sufficient to meet our requirements, and much more remains to be done in order to fulfil the need to guide the whole humanity and to fix the condition of the Muslim Ummah.

Maulana Maududi recognized this as a collective social task. This requires teamwork. This requirement has always remained throughout history. Initially, there was a widespread inclination towards scholarship and research within the Muslim Ummah, and our needs, which get fulfilled through knowledge and thought, were being met. However, today, we are in an era of decline; like every other endeavour, scholarly work and intellectual research have also been affected in the present times. The number of individuals who are researchers and intellectuals is particularly scarce within the Ummah.

Maulana Maududi's intention was not merely for people to read his books and passively accept whatever he said, continuing without taking any initiative themselves, not advancing in the realms of knowledge, thought, and research. That was not his purpose. He keenly felt the need for a concerted effort to organize a whole caravan that would advance intellectual, scholarly, and research endeavours. This caravan was supposed to understand Maulana's writings themselves, explain them in an even better way, rectify any shortcomings, and meet the needs to address any problems faced by humanity.

2.12 Eliminating the misunderstandings

Now, let me succinctly address the matter concerning Maulana Maududi's negative portrayal in the recent times. We are aware that Maulana Maududi's introduction was primarily through the book "Al-Jihad Fil Islam". In "Al-Jihad Fil Islam", Maulana Maududi clarified the necessity of jihad, its wisdom, and its position in the overall teachings of Islam. The need for this important aspect of Islam to be clear in the minds of people is even more critical today than it was back then. Maulana Maududi explicitly stated that there is a type of jihad that we refer to as defence. This is defensive jihad, which everyone agrees is necessary for protect themselves. It is appropriate and permissible according to most people. The other type of jihad is for reforming the world, and this jihad will be within the limits, etiquette, and conditions set for it by Islam. Its purpose is to remove obstacles in the path of Allah's Deen, to remove barriers in the way of inviting people to it, and in the path of acting upon the religion. Striving in constructive pursuits and fighting to rectify the affairs and to remove obstacles is also part of jihad.

Today's world is not willing to accept the second point, and the impact of this global attitude is evident among some Muslims themselves too. Despite clear injunctions from the Quran, Hadith, and the statements of prominent scholars in our history, these so-called thinkers are still busy misinterpreting the true Islamic concept of jihad. A significant aspect of Maulana Maududi's ideas is that he has provided a comprehensive and accurate explanation of jihad. It is evident that when we have faith in Islam, the rational approach is to accept Islam's teachings as they are and present the same argument that Islam presents. After embracing Islam, attempting to distort its teachings does not suit any individual who claims to have intellect. Maulana Maududi explained that there is no doubt that jihad is rational and there is a necessity for it. There is no nation or ideology in the world that denies the necessity of war in any circumstances and situations at all. Islam has provided the most moderate, rational, and superior teachings on this matter. The work that Maulana Maududi did in this regard must be introduced anew and from scratch to the modern audience in order to declutter their thought about this matter.

The true message of this conference is the advancement of the scholarly and research movement initiated by Maulana Maududi. He anticipated his associates to propel it forward. It is incumbent upon all of us to endeavour to fulfil this expectation. I end my talk with praise of Allah SWT, the Lord of all worlds.

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Five fundamental characteristics of Jamaat-e-Islami

Dr. Muhammad Raf'at

Translated by Muhammad Nabeel Musharraf

Chapter 3

3. Five fundamental characteristics of Jamaat-e-Islami

3.1 Summary of the article

The key aspects covered in this book are as follows:

- Identification of five key themes from the literature of Jamaat-e-Islami. These themes help us understand the objective, vision, and methodology of working of the Jamaat.
- Explanation of what key things Jamaat has done with regards to each of the five lines of action and themes identified from the literature.
- Guidance for the workers of Jamaat-e-Islami about their approach and what they can learn from the efforts made under these themes.

Important point: Though this article was written from the perspective of Jamaat-e-Islami, it is equally applicable to all Islamic movements across the globe who share the goal of Iqamat-e-Deen.

بسم الله الرحمن الرحيم

Upon examining the foundational literature of Jamaat-e-Islami, the following five fundamental aspects emerge prominently:

1. A deliberate alignment with past Islamic movements.
2. A commitment to unity within the ummah.
3. A strict avoidance of sectarianism.
4. The revival of *Shura* (consultation) and accountability (*Ihtisab*) traditions.
5. Emphasizing the connection between the Muslim Ummah and humanity at large.

3.2 Islamic movements of the past

The inaugural *Ijtima* of Jamaat-e-Islami, where the party was formed, took place in Lahore in 1941. At that time, the partition of Hind had not yet occurred. Seventy-five participants from across the country attended the event. The constitution they drafted for Jamaat-e-Islami was that of a global movement, not limited to any specific country. While each of the 75 individuals can be considered founders of Jamaat-e-Islami, the most central and pivotal role was played by Maulana Syed Abul Aala Maududi R.A. He was not only the one who organized and called for the gathering but also the amazing thinker who ideas, thoughts, and literature established the foundations upon which Jamaat-e-Islami was founded.

Before being published in the form of a book, Maulana Maududi's significant work titled '*Tajdeed Wa Ihya Ad-Deen*' was initially published in the Shah Waliullah issue of the monthly '*Al-Furqan*' in 1935 as a detailed article. In this book, the respected author provides an overview of various Islamic movements that emerged after the times of the rightly guided caliphs with an aim to restore Islam and Muslims to their rightful position and status. This discussion of the revivalist movements starts from the time of Umar Ibn Abdul Aziz and culminates with a detailed examination of the works of Shah Waliullah. Before delving into the revivalist efforts of these eminent figures, Maulana Maududi elaborates on the meaning and methodology of the task of *Tajdeed* (revival) as well.

Maulana Maududi elucidates that the primary goal of revivalist efforts is to eradicate the dominance of ignorance (*Jahilliyyah*), akin to the mission for which the Prophets were sent (peace be upon them all). He draws parallels between the responsibilities of the Prophets and those of the revivalists. Although a Mujaddid (revivalist) is not a Prophet, as the door of Prophethood has permanently closed, their tasks and objectives closely align with those of the Prophets. Through divine insight (*Baseerah*), bestowed by Allah, they discern the depth of *Jahilliyah's* influence and meticulously strategize to diminish its hold, paving the way for the resurgence of the Deen.

The analysis presented by Maulana Maududi in his book '*Tajdeed Wa Ihya Ad-Deen*' (Revival of the Deen) lays the foundation for Jamaat-e-Islami. The movement that Maulana initiated was a continuation of centuries-long efforts in the history of the ummah. Workers of Jamaat-e-Islami should draw motivation and determination from the experiences of these past movements, be inspired by the sacrifices of the revivalists before them, emulate their useful approaches and strategies, and learn from the mistakes of past Islamic movements. All of this can only be achieved when the workers of the Jamaat understand themselves as links in the chain and continuations of the efforts of revivalists and the revivalist movements in

Islamic history.

In the constitution of Jamaat-e-Islami, certain fundamental principles have been elaborated under the explanation of the Kalima (*La Ilaha Illa Allah, Muhammadur Rasool Allah*). One such important principle is the concept of '*Meyar-e-haq*' (criterion for the truth). According to the ideology of Jamaat-e-Islami, the Quran and Sunnah are the sole criteria for determining whether a point of view, approach, or methodology is true and correct. Based on this principle, there is no individual or group whose actions, sayings, and approaches cannot be assessed or examined against the Quran and Sunnah, except for the prophets, as they are chosen by Allah SWT to guide humanity and are free from sins. This principle, which applies to the people and movements of the present era, also pertains to those of the past. If one genuinely seeks to benefit from the efforts and experiences of past revivalists, one must apply this principle, not only to learn from their successes but also to learn from their failures.

Therefore, when analysing the Islamic movements of the past, Maulana applied this principle and presented an honest opinion and assessment. Wherever he found shortcomings or weaknesses in the approach of revivalists, he pointed them out clearly. In this regard, he mentioned three aspects about the *Waliullahi* movement and the

Shaheedayn movement. Many students studying these organizations feel hesitant to talk about these aspects which Maulana had the courage to highlight.

a) The leaders of those movements did not study the factors contributing to the rise of the West and the sustained increase in its might. They did not analyse the social and historical circumstances that facilitated this phenomenon.
b) Despite recognizing the shortcomings of traditional *Sufism*, they continued to use its terminology. Instead, what was needed was a reformation of the prevailing approach to *Sufism* at that time.
c) The masses in the Frontier Province were not inclined to contribute to the establishment of an Islamic state. Their minds were not paved to support this cause.

Those affiliated with Jamaat-e-Islami should remember that the Islamic movements of the past serve not only as a model for them to learn from, but also as a cautionary tale, highlighting mistakes to be avoided.

3.3 Relation with the ummah

Another factor considered during the formation of Jamaat-e-Islami was the affirmation of linkage with the present situation of the ummah, in addition to its connection with its past. Maulana explicitly clarified this point in his speech during the inaugural *Ijtima*. He explained that before the formation of *Jamaat*, he contacted and reminded various religious institutions in the country about the real mission and objective of Islam, appealing to them to focus on fundamental core objectives and aims rather than solely on current, immediate, and short-term matters. Maulana also appealed that rather than calling the Muslims towards the solution of their immediate problems alone, the organizations should call the Muslims as well as non-Muslims towards *Al-Huda* (the guidance) and the true Deen. This appeal fell on deaf ears. Those organizations did not agree to work on the core Islamic objectives. For them, the importance of independence of the country and the establishment of Pakistan were far more important. They were not willing to shift their focus away from the problems caused by current affairs of that time. They were too occupied to think about the long-term goals. For them, the real dawah was independence and establishment of Pakistan.

Because of this short-term focused approach of the other organizations, Maulana had to take a step to call for the formation of an organization that would directly focus on the core Islamic objectives and goals. Since its inception, *Jamaat* has taken a keen interest in reflecting upon the situation of the Ummah and resolving the problems faced by it. At the same time, it has continued its efforts to make Islamic organizations realize the core objectives of Islam and focus on long-term aspects. He invited organizations to subordinate all their interests to this greater revivalist objective. Striving to solve the needs of the Ummah is something that Maulana had started even before the formation of Jamaat-e-Islami.

A testament to this is his book "*Al-Jihad Fil Islam*". At the time, Muslims were unable to provide an adequate, evidence-based, rational, and fitting response to the objections raised by Christian missionaries and the Arya Samaj[2] regarding the Islamic concept of Jihad. This situation was leading to an apologetic, demoralizing, and disheartening atmosphere among the Muslims. Maulana's book "*Al-Jihad Fil Islam*", published in 1927, turned the tables. It played a significant role in reinstating the confidence of educated Muslim youth in Islam.

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[2] The Arya Samaj was a Hindu nationalist movement that actively attacked other religions, particularly Islam, targeting concepts such as Jihad. They initiated the Shuddhi Movement in the earlier part of the 20th century to convert those individuals or their forefathers who had embraced Islam and Christianity back to Hinduism. Their religious schools were known as Gurukuls, where they taught their ideologies.

The other challenge faced at that time was about the aspects in which Islam and West were standing on the opposite, often contradictory, ends in terms of their conception of those matters. These matters included interest in transactions, modesty and purdah, birth control, secularism, nationalism, and so on. Maulana wrote extensively on all of these issues, which helped restore the confidence of a large percentage of Muslim youth in Islam. Even religious organizations and schools of thought that disagreed with Maulana on certain aspects couldn't help but appreciate the outcomes of his efforts. Later on, the writings of Maulana Maududi crossed borders of Hind and spread to every corner of the globe. They were translated into many languages, including English, Arabic, Turkish, and others. Like in Hind, they also played a role in those regions in helping their populations break free from the influence of Western thought. His writings played an extraordinary role in this regard.

The Muslim community was also grappling with internal challenges. On one hand, Western civilization and thought had fragmented the minds and thought processes of

Muslims, shaking the foundations of their beliefs. On the other hand, there were internal issues within the Ummah that needed to be addressed. Maulana invited the thinkers and philosophers of the Ummah to contemplate the issues that needed rectification and resolution concerning the state of the Ummah. Maulana's book '*Huqooq Az-Zaujain*' (Rights of the spouses) reflected this endeavour. The reforms suggested by Maulana still await the attention of the Muslims in the subcontinent, and the broader community needs to focus on them. Similarly, Maulana discussed alternatives to the conventional system of *tarbiyyah* and *tasawwuf*, highlighting key points on this matter. Thinkers within the *Jamaat* elaborated on his thoughts and wrote comprehensive books on this topic. In this regard, one can mention '*Islami Tazkiyyah-e-Nafs*' (Purification of the soul in Islam) by Maulana Ameen Ahsan Islahi, '*Asas-e-Deen ki Tameer*' (Establishing the foundations of the Deen) by Maulana Sadr Ud din Islahi, '*Maqsad-e-Zindagi ka Islami Tasawur*' (The conception of the purpose of life in Islam) by Dr. Muhammad Abdul Haq Ansari, and so on. It is unfortunate that the general scholars of the Ummah have not taken considerable notice of these significant efforts by the intellectuals from Jamaat-e-Islami. While *Jamaat* succeeded in countering Western thought, it did not achieve success in reforming the current family system and the existing system of *tarbiyyah*.

One of Maulana Maududi's significant contributions before the independence of Hind was safeguarding Muslims from becoming engulfed in nationalist movements. He achieved this through the authorship of influential books such as "*Mas'ala-e-Qaumiyat*" (The issue of nationalism) and "*Siyasi Kashmakish*" (political conflicts). These works cultivated a mindset among Muslims to prioritize their future as an Ummah and conduct their movements with this perspective in mind.

The approach of staying connected with the ummah, striving to solve their problems, and working to rectify their situation, which began before the independence of Hind, continued afterward as well. Jamaat-e-Islami Hind made numerous efforts in this regard. For example, they endeavored to restore the confidence of Muslims affected by riots and terrorism, providing them with counseling and guidance. They established a system of religious education, formed the Deeni Taleemi Council, conducted relief work for those afflicted by calamities, actively advocated for the protection of Muslim personal law, and played a significant role in creating a unified platform for Muslim organizations.

On the same lines, Jamaat-e-Islami Pakistan advocated for the establishment of an Islamic system. They collaborated with scholars from all schools of thought to get the key points approved in relation to how the system and constitution will be Islamized in Pakistan. They then endeavoured to Islamize the constitution of Pakistan adopting a multi-pronged approach. They opposed nationalist movements that sought to undermine the Muslim identity. They stood up to combat the spread of Qadyaniat, involving in this pursuit everyone from the common man on the street to politicians in the assembly. Similarly, they made significant contributions to fight the *fitnah* of hadith rejection.

In light of the aforementioned traditions, those affiliated with the *Jamaat* should endeavour to their utmost capacity to address the challenges confronting the ummah. Profound linkage should be established between the condition and standing of the ummah with organizations, institutions, and movements. This connection should persistently be nurtured. The role of the *Jamaat* in this regard entails maintaining comprehensive awareness of all prevailing and emerging trends within Muslim society, promptly rectifying detrimental trends, and fostering positive ones. In doing so, it should seek to garner support and cooperation from all righteous elements in society.

3.4 Prevention of sectarianism

At the inaugural *Ijtima* itself, Maulana Maududi clarified it to the attendees that this organization should never become a sect.

How do sects come into being? He addressed this question as well. He explained that the primary reason why sects emerge is when a group from the Ummah introduces elements to its dawah that are not present in the original dawah of Islam, or if it eliminates important elements from the original dawah. Another reason for the formation of sects is when certain groups maintain the original call of Islam but alter the relative importance of its various components. Maulana cautioned that *Jamaat* should exercise extreme care regarding these aspects. The relative importance, priority, and order of various components of the original and authentic dawah of Islam should be preserved in their original condition. If this is ensured, the risk of becoming a sect is eliminated.

Maulana also explained another reason that leads to the formation of sects, which is giving such a status to non-Prophets that believing in them and obeying them in every aspect is considered obligatory. Some groups have made this mistake in the past by labeling their leaders as the 'Mahdi' and calling people towards these individuals instead of adhering to the original message of Islam. If a mistake of this nature is made, a group becomes a sect.

Jamaat has taken measures to prevent such a mistake from occurring, following Maulana Maududi's instructions. It is stated in the constitution of the *Jamaat* that its invitation will not focus on the personality of its ameer; rather, it will be directed towards the goals and objectives that Jamaat-e-Islami has aimed to achieve. Similarly, neither the Ameer of the *Jamaat* nor any other individual will be elevated to a status where belief in them becomes mandatory. All that the *Jamaat* requires from its affiliates is to obey the ameer in the matters of goodness.

There have been three aspects regarding which differences of opinion have existed among the learned scholars of the Ummah since the earliest times in our history:

a) Details of the Islamic law, terminologically referred to as 'Fiqh':
b) Details of the system of purification and spiritual nurturing, generally referred to as 'Tasawwuf':
c) The approach adopted to establish the correctness of beliefs and concepts through various arguments, generally referred to as 'Kalam':

Maulana Maududi clarified during the inaugural *Ijtima* that the *Jamaat*, as an organization, would not adopt any particular *Fiqhi* or *Kalami* positions that would be mandatory for all its members. In other words, members of the *Jamaat* would have the freedom to independently reflect upon the Quran and Sunnah, or follow any recognized and established schools of thought within the *Ummah*. Although Maulana Maududi wrote about certain *Fiqhi* and *Kalami* topics, he did not impose his positions on those matters on anyone. He advocated for freedom of expression for all members of the *Jamaat*, emphasizing that they are not obligated to adhere to his opinions in the matters of *Fiqh* and *Kalam*.

Maulana expressed it very clearly and urged all Muslims to collectively strive for the establishment of the Deen by fostering unity for this cause. He encouraged Muslims to tolerate valid differences of opinion that are permissible within the Deen. This is the correct religious approach, and it is what the *Jamaat* should continue to uphold.

3.5 Consultation and accountability

The most prominent aspects of Muslim society that experienced significant decline after the early era of our history are 'consultation (*Shura*)' and 'accountability (*Ihtisab*)' – the two distinguishing features of the early Muslim society. For the Muslim society, وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ('*Their matters are by consultation*') was the clear and timeless guidance of the Quran. We know from the ahadith that the

Prophet ﷺ frequently engaged in *mashwara* (consultation) with his companions. This sunnah of the Prophet ﷺ is obligatory for all Muslims at all times. When we examine the era of the rightly guided caliphs, we observe this spirit of consultation in action. In addition to governance and state matters, the principle of consultation also applies to other aspects of life. For example, in the family system as well, the right to consultation should be respected. We can witness the spirit of consultation permeating all aspects of life in the early era.

After the early era, the emergence of monarchy (*malookiyat*) among Muslims resulted in rulers wielding absolute authority, and the principle of consultation was disregarded. Maulana Maududi extensively elaborated on this aspect in his book '*Khilafat-o-Malookiyat*'. This shift had a profound impact on society, including institutions focused on reform and *tarbiyyah* (spiritual nurturing). Even among reform efforts not influenced by governments, individualistic approaches were prevalent. Upon the demise of the individuals conducting those efforts, their efforts typically ceased. Against this historical backdrop, *Jamaat* re-established the principle of *Shura* (consultation). It structured its leadership system and the framework of its Islamic movement based on this principle. It practically demonstrated the application of the principle of *Shura* in policymaking and implementing its plans. It was expected that this effort would impact the general institutions within society too. This is an aspect that requires assessment and analysis.

Positive criticism and accountability are indicative of a conscientious and vigilant Muslim society. The spirit of '*Nahi An al-Munkir*' (enjoining what is right and forbidding what is wrong) was prevalent among the people of the early era. Rulers and caliphs actively promoted this spirit. However, during the era of monarchy, criticism and accountability were neglected. In many cases, individuals who dared to point out governance flaws or criticize rulers faced severe consequences. This atmosphere of decline also influenced *Khankahs* (spiritual *tarbiyyah* schools or monasteries), which deemed any criticism or accountability of their *murshids* and *shaykhs* as unlawful and blameworthy. Consequently, followers and *mureeds* often refrained from questioning or critically examining the words and actions of their spiritual guides.

Jamaat reestablished the principle of positive criticism and accountability too and made an effort to establish positive traditions. A very important aspect that is required to be kept under consideration is that in order to keep the spirit of positive criticism and accountability practically alive within the *Jamaat* and to make them fruitful, three aspects are really important:

A) Establishing an environment within the *Jamaat* that encourages freedom for positive criticism and accountability.

B) Ensuring that individuals are familiar with the manners and ethics of positive criticism and accountability and adhere to them.

C) Establishing opportunities and systems across all forums and platforms for critical review, feedback, and accountability. Members of the *Jamaat* should have access to these opportunities at regular intervals.

3.6 About the humanity

At the time of its formation, *Jamaat* also addressed the broader humanity in addition to Muslims. *Dawat Ila Allah* is a foremost responsibility of Muslims, as Maulana has explained in his book '*Islam ka Sarchashma-e-Quwwat*' (translated as 'The source of strength in Islam'). Throughout history, Muslims have paid attention to this aspect to some extent in their individual capacities. However, when we consider Muslim organizations, we see a significant gap in this regard. *Jamaat* has reestablished the glowing tradition of *Dawah Ila Allah*. Many books in the literature of *Jamaat* do not just address Muslims; their intended audience is the broader humanity. These include titles such as 'Salamti ka Raasta' (The Road to Salvation), 'Banao aur Bigar' (Construction and Destruction), 'Zindagi Baad Az Maut' (Life After Death), 'Tauheed aur Risalat ka Aqli Thaboot' (Rational Proof for Tauheed and Prophethood), 'Islam aur Jahiliyat' (Islam and Jahiliyyah), and more. Jamaat-e-Islami Hind has further expanded this list. Due to the efforts of the *Jamaat* and the reminders provided by its initiatives, we can now observe dawah efforts emerging among other segments of society as well.

Another aspect that is a testimonial to the global mission of the *Jamaat* is that in the times of natural calamities, it served the humanity irrespective of the religion and the beneficiaries of its efforts did not just include the Muslims but the broader humanity. This is nothing unsual for an organization that follows the pure Islamic approach in its conduct. It is unfortunate though that this has become a strange thing among the common Muslims now a days. It is therefore extremely important to revive the true Islamic character.

Jamaat has now completed 70 years since its formation. At this moment, it is very important that the *Jamaat* reminds its affiliates about its distinguishing characteristics and takes practical steps to keep those characteristics alive. If

Jamaat pays attention to this aspect, it is hoped that it will bring about a positive and healthy change in the general attitude of the Ummah and will also positively impact humanity across the globe.

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Chapter Seven: The Obligation of Iqamat-ud-Deen

- Meaning of Iqamat-ud-Deen
- Objective of Establishing the Deen
- Individual Responsibility
- Collective Responsibility
- Methodology of Establishment
- Role of the Muslim Ummah
- Contemporary Relevance of Iqamat-ud-Deen.

SEASONSALI

THE OBLIGATION OF IQAAMAT-UL-DEEN

Moulana Sadruddin Islahi RAH

Chapter 1: THE MUSLIM UMMAH AND THE PURPOSE OF ITS EXISTENCE
The Noble Position of the Ummah
When the ummah was brought into existence, its Creator stated about it:
كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
You are the best nation raised up for mankind. (Al-Imran 110)
This address is comprised of two parts:
1. The Muslim nation will be the best among nations, unlike any other nation or group or party in the characteristics of thought and action.
2. This group, the Muslim ummah, has not arisen in the theater of life to live routinely like the other nations and groups but has been brought forth with a special significance and with a very specific objective. There is a fundamental difference between it and the other groups in the world. It is not merely one of them but distinct and exalted from them and has been created and specifically sent for a specific need of theirs. And now it is forever appointed for their service (raised for mankind). Accordingly, in the statements of the Holy Prophet also in clear words this ummah is designated as "mab`ooth" (sent or appointed). For instance:
Verily you have been sent as facilitators and not as creators of difficulty. (Bukhari, vol 2)
From the statements of Allah and His Messenger, it becomes apparent that all the nations and peoples of the world are on one platform while the Muslim ummah is on another. It is the possessor of a distinct character and the carrier

of a exalted position. Since its position and character is separate and exalted from the other nations, then it necessarily follows that in its manner of thought, its way of action, its interests, its values, the standards of its likes and dislikes, its nature and its goal and vision- in short- in each and every aspect, it enjoys a separate and distinct position. And no single aspect of this ummah can ever be comparable to any other nation or group.

The Purpose of Existence: Iqaamat-ul-Deen

Thus far, this much is clear that the existence of this ummah has a specific and exalted purpose. Now the question remains as to what that specific and exalted purpose is. The Holy Quran, immediately following the previously mentioned words, answers this very question:

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

You enjoin the good, forbid the wrong and believe in Allah. (Al-Imran 110)

In other words, that specific mission for which this Muslim nation has been raised is to stop humanity from wrong thoughts and wrong actions and bring them to the correct way. To describe this particular work or purpose, Allah has selected two more expressions. The first of these is Shahadat-e-Haqq (Witnesses unto mankind). Accordingly, its command is:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ

And thus we have made you the Balanced Nation so that you may be witnesses unto mankind. (Baqarah 143)

There is also a verse of similar words and meaning in Surah Hajj, and although it has not been fully clarified in any of these verses as to what it is that the ummah has been appointed to bear witness to, the reason for this is only that it is self-evident. What could it be, for which it has been made responsible to bear witness to the people of the world, other than that which it has been given from Allah? The proof for this also lies in the very words following the verses mentioned above:

وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And the Messenger to bear witness over you. (Baqarah 143)

Think about what it is that the Messenger of Allah (Ë) has been sent to bear witness to in front of the people of faith? If that thing could only be the true religion which was being revealed unto him (Ë), and there cannot be two opinions of this- as is the case, then there also cannot be two interpretations of the fact that what this Balanced Nation has been established to bear witness to, is this true way of life, which you can call deen-ul-haqq or just simply haqq (truth).

The second interpretation is Iqamat-ul-din.

Abdullah b. Mas‘ud, explaining the status and rank of the Noble Companions, states:

Allah has selected them for their closeness to the Prophet and their establishment of his deen. (Mishkat)

This hadith also proves this point that the goal of this ummah's existence is the establishment of Allah's deen.

On the basis of these three statements from the Quran and Hadith, you can choose whichever expression you wish for the purpose of existence of the Muslim ummah: Amr bil Ma‘roof, Shahadat-ul-Haqq, or Iqamat-ul-Din. Because these are three interpretations of the same intent, and whichever you use, the meaning and intent are one.

However, despite the similarity of the meaning and intent, if you examine these three interpretations in depth and compare them in every aspect, you will find that the comprehensiveness, depth and clarity of the last expression (iqamat-ul-din) is not present in the others.

It has depth because the word iqamah (establishment) has been used, and this word, as will become clear soon, presents the whole picture. It is comprehensive because the concerned verse does not merely mention what the obligation of life of the Muslim is, but also makes clear that this same obligation was for all the prophets and their people. In other words, the concept is that believing in Allah and accepting the covenant of his worship means that his deen be established. It is clear because that thing which the people of faith must establish is explicitly present in the concerned verse and has been mentioned by name as al-deen (the way of life revealed by Allah).

On the basis of these features, the interpretation Iqamat-ul-deen has the right to be the predominant terminology, and the use of this term is more appropriate to make apparent the purpose of existence of the Muslim ummah.

The Meaning of Iqamat-ul-Deen

The term iqamat-ul-deen is comprised of two words: iqamat and deen. To understand the concept necessitates that you first understand the individual words.

When the word iqamah is used with a material, tangible object it implies straightening it. For example, the Quran says:

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنقَضَّ فَأَقَامَهُ

They found there a wall on the point of falling down, but he set it up straight (fa aqaamahu). (Kahf 77)

And when the word is used with abstract things, the word means to grant them their full and proper rights. In other words, the concerned work be completed in the best possible way, with complete attention and utmost diligence. The Imam of Lugha (Arabic Language) Allamah Raqhib Isfahani states:

To establish a thing means to fulfill its due rights in the best possible way, as Allah says: “O People of the Book, you are on nothing until you establish the Torah and Injeel (tuqeemul-Tawrat wal-Injeel).” (Mufradat)

This concept can be understood with the example of the Quranic commandment to establish prayer (iqamat-ul-salaah). The iqaamah (establishment) of Salaah, according to the spirit of this definition, would thus mean that it be performed with all of its external etiquettes and conditions and all its inner (spiritual) qualities. That way the purpose of salat can be achieved in both letter and spirit. Therefore the establishment of deen would mean that its followers fulfill the due right of accepting it in both intellectual and practical capacities.

The linguistic meaning of deen is obedience (itaa’ah). And technically it means that way of Allah’s obedience and that system of human life that has been given by Allah to his servants through the Prophet to act upon, the details of which are present in his book and in the Sunnah of His Messenger. An examination of these details leaves absolutely no doubt to the fact that there is no human problem and no branch of human life that falls outside of its domain. This deen extends from the intellect and understanding of the human being and the depths of his heart, to his houses of worship and the four boundaries of his home, to the circles of his relatives and his cultural institutions and to the last corner of all his collective and international problems, and imparts its continual guidance about every problem, every matter and every branch. It does not approve of any individual or private life for a human being in which he is free to do as he wills, and it is absolutely not prepared to accept the existence of any world for human life where it itself is not present. It considers the articles of faith, the creed, acts of worship, morality, piety and excellence all its branches. It does not leave alone even such matters as the etiquettes of the bathroom and matters of marital life. Even the application of criminal laws are part of deen:

وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ

"Let not pity withhold you in their case, in a punishment (deen) prescribed by Allah." (Noor: 2)

If you can understand the terms iqamah and deen, then the understanding of iqamat-ul-deen will become self obvious. If iqamah means to fulfill the due rights in both intellectual and practical capacities, and deen implies that complete obedience of Allah, from which not a single corner of human life is unrelated and whose demands end only when reaching the last limits of humanity's matters, then the concept of iqaamat-ul-deen necessarily is- and it can only be such- that the believers in the deen are fully cognizant of it, its fundamental concepts, its principles, its commands and its guidance; and that they be aware of its goal and aim, what position it gives them in this life, what ultimate end it designates for their existence, what ways of struggle and effort it advises for the attainment of that end, which things it commands and what it prohibits, what manner it advises its followers to adopt in the various departments of human life; in short, in the individual and collective capacity, how it demands one to live on this earth and what it demands one to do and be. The term necessitates that they be aware of all this and mold their practical lives according to this awareness, and that they practice every guidance of the Quran and Sunnah, implement every commandment of the shariah, and that the foundation of the national life be based on the principles of this deen and only this deen. In every matter only that viewpoint be adopted that this deen teaches. And that color be cast over society that it wishes. So much so that an onlooker can see a Quranic environment and a society that is a living Quran. Just as when an extremely tall structure is stood up and everyone can see with one look what it is and how it is, likewise this entire deen be so dominant over and established in human life that it can be seen and recognized from afar.

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